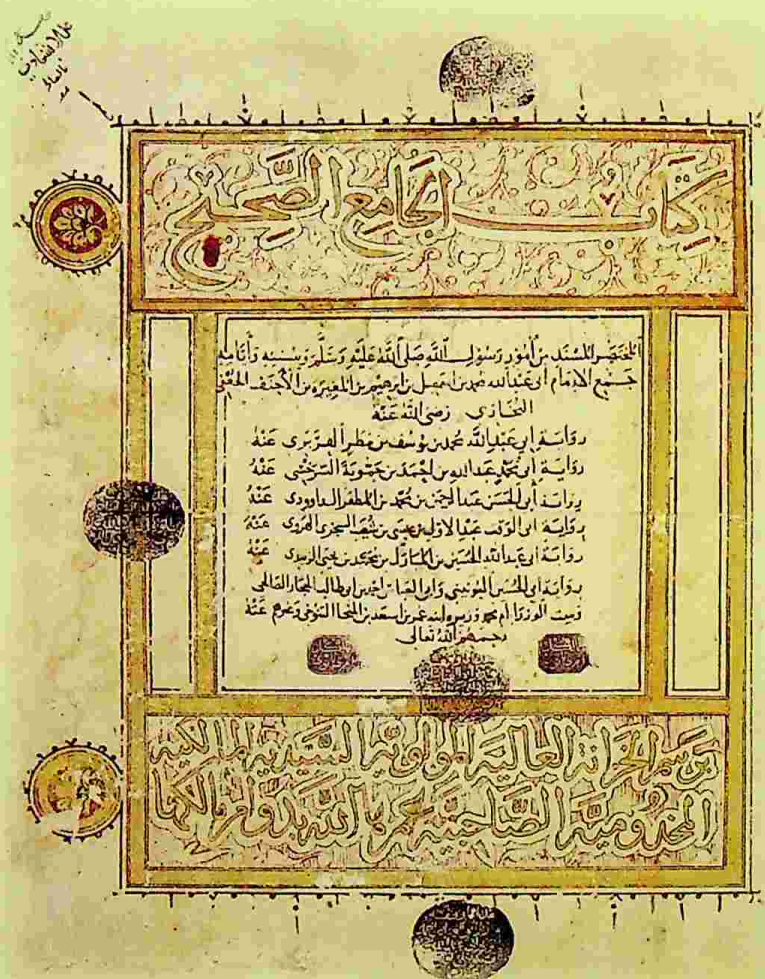


AN INTRODUCTION TO
Ṣaḥīḥ al-Bukhārī

AUTHOR'S BIOGRAPHY, RECENSIONS AND MANUSCRIPTS



MUṢṬAFĀ AL-A^cZAMĪ

Translation, Notes and Appendices

MUNTASIR ZAMAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AN INTRODUCTION TO
Ṣaḥīḥ al-Bukhārī

AUTHOR'S BIOGRAPHY, RECENSIONS
AND MANUSCRIPTS

AN INTRODUCTION TO
Ṣaḥīḥ al-Bukhārī

AUTHOR'S BIOGRAPHY, RECENSIONS
AND MANUSCRIPTS

MUṢṬAFĀ AL-A'ZAMĪ

Translation, Notes and Appendices

MUNTASIR ZAMAN



TURATH PUBLISHING

Copyright: Turath Publishing 1441/2020

ISBN: 978-1-906949-51-8

Published by:

Turath Publishing

79 Mitcham Road London SW17 9PD

www.turath.co.uk +44 (20) 8767 3666

All rights reserved. No part of this publication may be reproduced, stored in any retrieval system, or transmitted in any form or by any means, electronic or otherwise, without written permission of the publishers.

Author Muṣṭafā al-A'zamī

Translation Muntasir Zaman

Editor Andrew Booso

General Editor Yahya Batha

British Library Cataloguing in Publication Data

Muṣṭafā al-A'zamī

An Introduction to Ṣaḥīḥ al-Bukhārī

I. Title

Design & typesetting ARM (www.whitethreadpress.com)

Printed by Mega Printers, Istanbul

Distributors for UK and Europe

Azhar Academy Ltd.

54-56 Little Ilford Lane, London E12 5QA

trade@azharacademy.com

www.azharacademy.com

Distributors for South Africa

Darul-Ihsan Research and Education Centre

www.darulihسان.com



In memory of the scholar who produced
the first printed edition of *Ṣaḥīḥ al-Bukhārī*

Aḥmad ‘Alī as-Sahāranpūrī
(d. 1297 AH/1880 CE)

May his legacy never be forgotten

Yahyā ibn Jāfar al-Bikandī (d. 243 AH) said,

“If I could increase the lifespan of Muḥammad ibn Ismāʿīl
[al-Bukhārī] by sacrificing mine, I would have done so
because my death would be the death of one man, but his
death would result in the loss of knowledge.”

(Baghdādī, *Tārīkh Baghdād*, 2:345)

Contents

TRANSLATOR'S PREFACE	11
CHAPTER 1	15
1. IMĀM BUKHĀRĪ'S LIFE AND TIMES	15
<i>Family</i>	16
<i>Travels, Study and Authorship</i>	17
<i>Memory, Knowledge and Intelligence</i>	20
<i>Scholarly Praise</i>	22
<i>Teachers and Students</i>	23
<i>Demise</i>	25
<i>Works</i>	27
2. COMPILATION OF THE ṢAḤĪḤ	31
Stage 1: <i>Selecting Narrators</i>	31
Stage 2: <i>Criteria for Writing Ḥadīths</i>	34
Stage 3: <i>Selection of Material</i>	36
Stage 4: <i>Compilation of Master Works</i>	36
Stage 5: <i>Multiple Revisions</i>	37
Stage 6: <i>Continuous Improvements</i>	39
<i>The Place of the Ṣaḥīḥ's Compilation</i>	39
<i>The Original Exemplar (Aṣl) of Ṣaḥīḥ al-Bukhārī</i>	40
<i>The Style of Ṣaḥīḥ al-Bukhārī's Original Exemplar</i>	42
3. TRANSMITTERS OF THE ṢAḤĪḤ	44
<i>Transmitters from Fīrabrī</i>	49
<i>[Details on] the Transmitters from Fīrabrī</i>	50
<i>Transmitters from Kushmīhanī</i>	55

CHAPTER 2	59
THE ROLE OF ISNĀD IN ISLAMIC CIVILIZATION	59
CHAPTER: THE STATEMENT OF A ḤADĪTH SCHOLAR: HE NARRATED TO US OR HE RELATED US. . .	59
AUTHOR'S PERSONAL CHAIN OF TRANSMISSION	62
CHAPTER 3	67
THE YŪNĪNIYYAH: THE MOST PROMINENT MANUSCRIPT	
OF ṢAḤĪḤ AL-BUKHĀRĪ	67
ḤĀFIẒ YŪNĪNĪ'S CURRICULUM VITAE	67
<i>Scholarly Praise</i>	68
<i>His Scholarly Attention to al-Jāmi' aṣ-Ṣaḥīḥ</i>	70
THE YŪNĪNIYYAH MANUSCRIPT	71
SECONDARY COPIES	74
<i>First: Ghazūlī's handwritten manuscript</i>	74
<i>Second: The handwritten copy of 'Abdullāh ibn Sālim al-Baṣrī</i>	75
<i>Third: The handwritten manuscript of Nuwayrī</i>	75
<i>The Sulṭāniyyah Edition</i>	77
<i>An Overview of the [Sulṭāniyyah] Edition</i>	78
IMĀM NUWAYRĪ'S MANUSCRIPT	82
<i>Description of the Manuscript</i>	83
<i>Reading Certificates</i>	84
<i>Appendices</i>	87
AUTHOR'S APPENDIX	89
TRANSLATOR'S APPENDIX 1	91
MUḤAMMAD IBN YŪSUF AL-FIRABRĪ	91
TRANSLATOR'S APPENDIX 2	95
ṢAGHĀNĪ'S MANUSCRIPT OF ṢAḤĪḤ AL-BUKHĀRĪ	95
<i>Biography</i>	96
<i>Ṣaghānī's Manuscript of the Ṣaḥīḥ</i>	97
<i>Conclusion</i>	100
TRANSLATOR'S APPENDIX 3	101
SELECTED BIBLIOGRAPHY	103

Translator's Preface

It was a momentous occasion for Abū Ḥātim al-Harawī (d. 368 AH) when, after tireless effort and dedication, he had officially completed the reading of *Ṣaḥīḥ al-Bukhārī* to his teacher. As the recitation of the *Ṣaḥīḥ* concluded, he asked his teacher, “Did Firabrī himself recite every ḥadīth to you?” To Abū Ḥātim’s dismay, the teacher replied, “No, rather we heard the ḥadīths being recited to him.” Unaware of this, Abū Ḥātim up until this point had prefaced the reading of each ḥadīth with the words “Firabrī narrated to you.” While such minutiae in the transmission process may have been trivial to many, for Abū Ḥātim it fell far short of the scholarly integrity requisite for narrating Prophetic ḥadīths. Thus, as a timeless gesture of fidelity and commitment, he recited the entire *Ṣaḥīḥ* to his teacher once more, only this time with the appropriate phrase of transmission.¹

This meticulous approach to transmitting sacred knowledge is also displayed in the case of Sa’d ibn ‘Alī al-Qāḍī. In 475 AH, he claimed that he heard *Ṣaḥīḥ al-Bukhārī* via one link from Firabrī, who had passed away 120 years prior. This farfetched claim was enough of a reason for Sa’d’s contemporaries to declare him a liar.²

Muslims rightfully pride themselves on preserving their sacred sources. This is evidenced by the countless volumes produced by scholars documenting the lives of thousands of ḥadīth narrators found in the chains of transmission (*isnād*). For example, a researcher can easily access the biographical accounts of all the narrators whom Imām Bukhārī (d. 256 AH) cites in his *Ṣaḥīḥ*. Not only that, scholars

1 Baghdādī, *Kifāyah*, 303–304.

2 Dhahabī, *Mizān al-ʿItidāl*, 2:124; Ibn Ḥajar, *Lisān al-Mfīzān*, 4:32.

even preserved the biographical details of those who transmitted the *Ṣaḥīḥ* from its author in subsequent generations. Ibn Nuqṭah's (d. 629 AH) *at-Taḥyīd li-Mārifat Ruwāt as-Sunan wa 'l-Masānīd*, for one, systematically documents the lives of those who transmitted these works. By extension, the authorship of Ḥadīth literature became definitively known to the point that Ibn aṣ-Ṣalāḥ (d. 643 AH) states that the major Ḥadīth books have circulated too widely to be tampered with or interpolated, let alone have their authorship doubted.¹ Whilst acknowledging this unparalleled scholarship, Aloys Sprenger (d. 1893) writes, "There is no nation nor has there been any like these [Muslims] which has, during twelve centuries, recorded the life of every man of letters."²

It can easily be said that no compilation of ḥadīth has garnered scholarly attention as Imām Abū 'Abdillāh Muḥammad ibn Ismā'il al-Bukhārī's magnum opus, *al-Jāmi' al-Musnad aṣ-Ṣaḥīḥ al-Mukhlṣ min Umūr Rasūlillāh wa Sunanihi wa Ayyāmihi*, commonly referred to as *Ṣaḥīḥ al-Bukhārī*.³ This work was the result of sixteen years of relentless effort. With at least 400 scholarly works that expound on the text and 2000 extant manuscripts written in various periods of history to its name, there is hardly a book in human history that has received as much care and attention as *Ṣaḥīḥ al-Bukhārī*.⁴

One of the most thorough scholarly projects concerning *Ṣaḥīḥ al-Bukhārī* occurred around the year 666 AH, when a renowned Levantine Ḥadīth scholar, Sharaf ad-Dīn al-Yūnīnī (d. 701 AH), headed

1 Ibn aṣ-Ṣalāḥ, *Muqaddimah*, 17.

2 Sprenger, Foreword, in *A Biographical Dictionary of Persons Who Knew Mohammed*, 1:1. He then writes, "If the biographical records of the Muslims were collected, we should probably have accounts of the lives of half a million of distinguished persons, and it would be found that there is not a decennium of their history, nor a place of importance which has not its representatives." Notwithstanding that half a million is an exaggeration, there is no doubt that Islamic civilization is peerless in this accomplishment. See Abū Ghuddah, *Lamahāt*, 163.

3 Bukhārī, as reflected in this text, is often referred to as Abū 'Abdillāh or Muḥammad ibn Ismā'il.

4 Ḥusaynī, *Ithāf al-Qārī bi-Mārifat Juhūd wa 'Amāl al-'Ulamā' alā Ṣaḥīḥ al-Bukhārī*, 6; *al-Fahras ash-Shāmil li 'l-Turāth al-'Arabī al-Islāmī al-Makhṭūṭ*, 493–565.

a legendary audition of *Ṣaḥīḥ al-Bukhārī* in Damascus. With the aid of the celebrated linguist Ibn Mālik (d. 672 AH), Yūnīnī convened a gathering of scholars who utilized a variety of critically-acclaimed manuscripts of the *Ṣaḥīḥ* for cross-reference in order to produce a meticulously authenticated version of the *Ṣaḥīḥ*. This was one of the most awe-inspiring episodes of literature-preservation in history. Subsequently, the historian and scribe Shihāb ad-Dīn an-Nuwayrī (d. 733 AH) transcribed several copies of what became known as the *Yūnīniyyah*, one of which is found in the Köprülü library in Istanbul.

The late Dr Muṣṭafā al-A'zamī produced a facsimile edition of Nuwayrī's manuscript of *Ṣaḥīḥ al-Bukhārī* for the benefit of a wider readership. He prefaced the manuscript with an introduction in Arabic that serves as a useful starting point for anyone interested in advancing their knowledge of the *Ṣaḥīḥ* and its author. This introduction can be divided into three chapters. The first chapter explores Imām Bukhārī's biography and oeuvre. It then proceeds to important discussions on the *modus operandi* of his *Ṣaḥīḥ*, addressing key issues such as criteria of narrator-selection, stages of compilation and recensions. The first chapter concludes with an extensive list of transmitters and sub-transmitters of the *Ṣaḥīḥ*. The second chapter sheds light on the role of the *isnād* system in Islamic scholarship, with specific reference to the preservation of the Ḥadīth literature. Here the author cites his personal chain of transmission for *Ṣaḥīḥ al-Bukhārī* leading back to Imām Bukhārī. The third chapter delves into the *Yūnīniyyah* manuscript of *Ṣaḥīḥ al-Bukhārī*. The author provides biographical information on the manuscript's eponym, details secondary and tertiary copies, and reproduces the reading certificates and appended material on the manuscript.

The original Arabic introduction to Dr A'zamī's edition was preceded by a partial English translation by his son Anas. However, there was a need to complete the translation, annotate relevant passages, and add appendices in order to refine the introduction. The present work hopes to accomplish this need. To make the work more reader-friendly, an idiomatic translation has been adopted and

liberties have been taken in omitting and rearranging passages. The original footnotes and references have been retained, even if the edition used by Dr Aʿzamī is unknown or the page references are not altogether clear. Notes were added to the relevant areas to provide clarity and supplemental material; these were placed in square brackets and marked with “Trans.” I have added two appendices to make the work more comprehensive: the first establishes the reliability of the *Ṣaḥīḥ*’s primary transmitter, Muḥammad ibn Yūsuf al-Firabrī (d. 320 AH), and the second discusses an invaluable manuscript of the *Ṣaḥīḥ* that was transcribed by the Indian lexicographer Raḍī ad-Dīn aṣ-Ṣaghānī (d. 650 AH).

Translating and annotating this introduction has been a wonderful and edifying experience, but it was not without its challenges. I am indebted to many people who have made this process easier. My dear friend Maulana Haroon Anis has always been an invaluable resource for deciphering abstruse passages and providing relevant reading material. Andrew Booso was readily available to share editorial advice. I cannot put into words the immense support that I received from my beloved wife from the moment I began this project. Without her encouragement, patience and charismatic presence, this translation would have never seen the light of day. Despite her pregnancy, she affectionately catered to my needs and patiently bore with me as I spent countless hours typing away in translation and research. Thereafter, our baby daughter Husna proved to be an excellent assistant (in her own unique way) during the final phase of editing the translation. It goes without saying that my parents’ sacrifices and prayers are the only reason I am able to do the little that I do. May Allah reward all of them with the best of this life and the Hereafter! All that is correct is from Allah, and all shortcomings are from me.

MUNTASIR ZAMAN

February 2019 | Dallas, Texas

Chapter 1

IMĀM BUKHĀRĪ'S LIFE AND TIMES

After an intermission in sending prophets, Allah ﷻ sent Muḥammad ﷺ and thereby sealed the institution of prophethood. He universalized his message for all of creation—including jinn and mankind, Arab and non-Arab—and made it unrestricted by the limits of time and place. Through His sheer mercy and kindness, Allah ﷻ has taken the responsibility of preserving His Book from all forms of adulteration, for He states, “We have sent down the Qur’ān Ourselves, and We Ourselves will guard it.”¹ Furthermore, He directed towards it the hearts of His sincere believing slaves, the pious and righteous. Thus, they remain occupied with it during the hours of the night and throughout the day in memorization, teaching, correct pronunciation of its verses, ritual recitation, contemplation, study and practice.

Allah’s direct promise to protect His Book entails an indirect promise to protect His Prophet’s Sunna, because it elucidates and clarifies [the Book] as well as having legislative authority itself. Allah says, “We have sent down the message to you too [Prophet], so that you can explain to people what was sent for them, so that they may reflect.”² While describing His Prophet, He says, “And who makes good things lawful to them and bad things unlawful.”³ Just as Allah enlisted His bondsmen to protect His Book, He also enlisted many

1 Sūrat al-Ḥijr, 9.

2 Sūrat an-Nahl, 44.

3 Sūrat al-A’raf, 157.

attentive, sincere, righteous and pure individuals—the likes of whom in their purity were never witnessed by the heavens—for the service of His Prophet's Sunna through study, practice, preservation and dissemination.

Hundreds of thousands of the greatest of this civilization have sacrificed their lives for the service of the Prophetic Sunna. Allah ﷻ created them for this purpose, so he endowed them with phenomenal memory, granted them sincerity, made the pen subservient to them, put time in their service, and conferred blessings in their lives and deeds. As a result, a voluminous and unparalleled library of Ḥadīth was produced. They diversified their methods in the field by utilizing every means at their disposal.¹ To proceed: it was in this academic atmosphere that Imām Bukhārī رحمه الله was born in a house of knowledge and piety.

Family

[His grandfather was] Ibrāhīm ibn al-Mughīrah ibn Bardizbah al-Ju'fī. Mughīrah embraced Islam at the hands of al-Yamān al-Ju'fī, who was the governor of Bukhara and the grandfather of the Ḥadīth scholar 'Abdullāh ibn Muḥammad ibn Ja'far ibn Yamān al-Ju'fī al-Musnidī.²

In *Kitāb ath-Thiqāt*, Ibn Hibbān includes Ismā'īl ibn Ibrāhīm, Bukhārī's father, and states, "He narrates from Ḥammād ibn Zayd and Mālik, and the Iraqis narrate from him."³ In *at-Tārikh al-Kabīr*, Bukhārī writes, "Ismā'īl ibn Ibrāhīm ibn al-Mughīrah heard from Mālik and Ḥammād ibn Zayd, and he accompanied Ibn al-Mubārak." In *Tārikh al-Islām*, Dhahabī writes, "Bukhārī's father was among the scrupulous scholars. He narrated from Abū Mu'āwiyah and others. Aḥmad ibn

1 On the diverse styles of authorship adopted by the Ḥadīth scholars, see Kattānī's *ar-Risālah al-Mustatrafah fī Bayān Mashhūr Kutub as-Sunnah al-Musharrafah*.

2 [Ismā'īl al-'Ajlūnī (d. 1162 AH) writes that he did not come across any mention of Imām Bukhārī getting married, let alone having any children. See 'Ajlūnī, *Iḍā'at al-Badrayn*, 3. On the other hand, Bakr ibn Munīr relates an incident involving Bukhārī and "his son Aḥmad." See Baghdādī, *Tārikh Baghdād*, 6:156; Dhahabī, *Siyar A'lam an-Nubalā'*, 12:447. However, al-Ḥākim clearly states that Bukhārī and Muslim left behind no male offspring. See al-Ḥākim, *Mārifat 'Ulūm al-Ḥadīth*, 51. Trans.]

3 *Thiqāt*, 8:98.

Ja'far and Naṣr ibn al-Ḥusayn narrated from him.”¹ Ishāq ibn Aḥmad ibn Khalaf said that he heard Bukhārī say, “My father heard from Mālik ibn Anas, saw Ḥammād ibn Zayd, and shook hands with Ibn al-Mubārak using both hands.”² Aḥmad ibn Ḥaḥṣ states, “I came to Abū 'l-Ḥusayn Ismā'īl ibn Ibrāhīm during his final moments and he said, ‘I do not know of a single dirham from all my assets that was earned through dubious means.’”

It was into this family of piety and knowledge that Imām Bukhārī was born on the 13 Shawwāl 194 AH after the Jumū'ah prayer in Bukhara. Muḥammad ibn Aḥmad al-Balkhī relates from his father that Muḥammad ibn Ismā'īl lost his sight during his childhood. His mother then had a dream of Ibrāhīm ʿ who gave her glad tidings, “Indeed, Allah has restored your son's sight.”³ He lost his father at a young age and was reared by his righteous mother. Allah blessed him with a miraculous memory, just as He inspired him to be particular with his time. Bukhārī began writing at an early age. By age of eighteen, he authored *Qaḍāyā as-Ṣaḥābah wa 't-Tābī'in* (Verdicts of the Companions and the Successors). There are countless works, lengthy and brief, to his name.

Travels, Study and Authorship

Muḥammad ibn Abī Ḥātim al-Warrāq, Bukhārī's copyist, states,

I asked Abū 'Abdillāh Muḥammad ibn Ismā'īl al-Bukhārī, “How did you begin your study of Ḥadīth?” He replied, “I was inspired to memorize ḥadīths while I was still in school.”

Correcting his teacher: I then asked, “How old were you?” He said, “I

1 *Tārīkh al-Islām*, 19:239.

2 *Siyar A'lām an-Nubalā'*, 12:393; *Ṭabaqāt ash-Shāfi'iyyah al-Kubrā*, 2:213.

3 *Siyar A'lām an-Nubalā'*, 12:393; *Hudā as-Sārī*, 478. [*Hudā as-Sārī* is Ḥaḥṣ Ibn Ḥajar al-'Asqalānī's prolegomenon to *Fatḥ al-Bārī*, his commentary on *Ṣaḥīḥ al-Bukhārī*. The title of the prolegomenon is commonly vowelized as *Hady as-Sārī*, but the correct vowelization is *Hudā as-Sārī*. This is based on Ibn Ḥajar's handwritten vowelization of the title in one of the manuscripts of the book. Moreover, the word *hudā* is linguistically more appropriate than *hady* in this context. See the editor's preface to the ar-Risālah al-'Ālamīyyah edition of *Fatḥ al-Bārī* (2013) 1:38; 'Awwāmah, annotations on *al-Madkhal ilā 'Ilm as-Sunan*, 2:615. Trans.]

was ten years old or younger. I left school when I was ten. I frequented the study-circle of Dākhilī and others. One day while teaching, Dākhilī said, 'Sufyān, from Abū 'z-Zubayr, from Ibrāhīm.' I told him, 'Abū 'z-Zubayr did not narrate from Ibrāhīm,' but he rebuked me. I said to him, 'Consult your source-text.' He went home, consulted the source-text, returned, and said, 'How is it supposed to be?' I said, 'It is Zubayr ibn 'Adī, from Ibrāhīm.' He took my pen, amended his book, and said, 'You were right.'"

Bukhārī was asked, "How old were you when you corrected him?" He said, "Eleven years old. At the age of sixteen, I memorized the works of Ibn al-Mubārak and Wakī', and I was versed in the discourse of these people [i.e. the partisans of *ra'y*]. I then left with my mother and brother Aḥmad to Makkah. After completing the pilgrimage, my brother returned with my mother while I remained behind in the pursuit of Ḥadīth."

He also said,

Authoring Books: I heard Abū 'Abdillāh Muḥammad ibn Ismā'īl say, "At the age of eighteen, I began compiling the verdicts and verbal proclamations of the Companions and the Successors. This was during the era of 'Ubaydullāh ibn Mūsā. At that time, I wrote the *Tārikh* by the Prophet's grave during the moonlit nights. Nearly everyone in history has an anecdote [that I could document], but I disliked lengthening the book."²

Academic Adjudication: And I heard him say, "I came to Ḥumaydī once when I was eighteen years old. He was disputing an issue related to Ḥadīth with someone. When Ḥumaydī saw me, he proclaimed, 'The one to adjudicate between us has arrived.' When they both presented their arguments to me, I judged in Ḥumaydī's favour. His interlocutor would have died a disbeliever had he persisted and died upon his claim."³

1 *Tārikh Baghdād*, 2:7; *Siyar A'lām an-Nubalā'*, 12:393.

2 *Siyar A'lām an-Nubalā'*, 12:400.

3 *Ibid.*, 12:401.

Al-Faḍl ibn Ishāq al-Bazzāz said: Aḥmad ibn Minhāl al-ʿĀbid narrated to us that Abū Bakr al-Aʿyan said, "We wrote from Bukhārī at the door of Muḥammad ibn Yūsuf al-Firyābī and he did not have facial hair. We asked, 'How old are you?' He said, 'Seventeen years old.'"¹

Ishāq ibn Rāhawayh told his students, "You should compile an abridgment on the Prophet's *sunan*." This remark settled in Bukhārī's heart. Abū ʿAbdillāh [al-Bukhārī] said, "I was in the company of Ishāq ibn Rāhawayh when one of our companions said, 'You should compile an abridgement of the Prophet's *sunan*. That settled in my heart, so I set out to compile this book.'"²

Muḥammad ibn Abī Ḥātim said,

I heard Bukhārī say, "I entered Baghdad for the eighth and final time—each time I sat with Aḥmad ibn Ḥanbal. As I bade him farewell, he said, 'Abū ʿAbdillāh, how could you leave knowledge and the scholars, and return to Khurasan?' I still recall his words to this day."³

Abū ʿAbd [Allāh] al-Ḥākim writes that Bukhārī first arrived in Nishapur in 209 AH and visited again for the final time in 250 AH, whereupon he resided and taught Ḥadīth for five years consecutively.

[Muḥammad ibn Yūsuf al-Firabrī] said, "While staying in Bukhārī's house one night, I observed that he rose and lit the lamp at least eighteen times to make notes of things that came to his mind." Muḥammad ibn Abī Ḥātim said, "During our travels, Abū ʿAbdillāh and I would share a house except during the midsummer days. He would rise fifteen to twenty times in one night, lighting a lamp each time to write ḥadīths and take notes."⁴

1 Ibid.

2 Ibid. [A number of factors motivated Imām Bukhārī to compile his *Ṣaḥīḥ*. Apart from Ibn Rāhawayh's suggestion mentioned here, the main factor was a desire to gather rigorously authentic Prophetic ḥadīths. A third factor was a dream that Bukhārī had involving the Prophet ﷺ, which was interpreted as him being chosen to dispel lies against the Prophet ﷺ. See Ibn Ḥajar, *Hudā as-Sārī*, 6–7. In *al-Wajh as-Ṣabīḥ fī Khatm al-Jamīʿ as-Ṣaḥīḥ*, Ibn ʿAllān (d. 1057 AH) opines that all three factors collectively motivated him. See ʿAwwāmah, annotations on *Tadrīb ar-Rāwī*, 2:266. Trans.]

3 Ibid., 12:403.

4 Ibid., 12:404.

Hānī' ibn an-Naḍr said,

We were in the company of Muḥammad ibn Yūsuf al-Firyābī in the Levant. We enjoyed ourselves like young men eating mulberries and the like. Muḥammad ibn Ismā'il was with us, but he did not partake in our activities; he was busy seeking knowledge.¹

Imām Bukhārī details his dedication to seeking knowledge in the following words:

During my stay in Nishapur, I would receive letters from my relatives in Bukhara conveying their greetings. I would intend to respond to their greetings, but their names would escape me, so I never replied — however, rarely did I forget knowledge.

Explaining his method of writing as a student, he said,

My writing of ḥadīth was unlike that of others: If I wrote from a competent narrator, I asked him his name, agnomen, affiliation and background in Ḥadīth. Yet if he was lacking [such competency], I requested his source-text and copied it. As for others, they care little about what they write or how they write it.²

Memory, Knowledge and Intelligence

In *Tārīkh Bukhārā*, Muḥammad ibn Aḥmad Ghunjār said,

I heard Abū 'Amr Aḥmad ibn Muḥammad al-Muqri': I heard Maḥīb ibn Sulaym: I heard Ja'far ibn Muḥammad ibn al-Qaṭṭān, the Imām of Karmīniyah: I heard Muḥammad ibn Ismā'il say, "I wrote from over a thousand teachers, and from each teacher over ten thousand ḥadīths. I remember the chain for every ḥadīth that I know."³

Muḥammad ibn Abī Ḥātim said,

1 Ibid., 12:405.

2 Ibid., 12:406. The editor vowelized the word *wa nasakhtuhu* ("and I copied it") incorrectly as *wa nuskhatuhu* ("and his copy"), leading others to do the same.

3 Ibid., 12:407.

Abū 'Abdillāh read to us *Kitāb al-Hibah* (the Book of Gifting) and said, "Wakī's treatise on gifting only contains two or three *musnad* ḥadīths [i.e. via unbroken chains] and 'Abdullāh ibn al-Mubārak's collections contain roughly five. However, this book of mine contains five hundred or more."

I heard Abū 'Abdillāh say, "I thought about the students of Anas and three-hundred names came to mind immediately." I also heard him say, "I never visited anyone except that they benefited from me more than I benefited from them."¹

Aḥyad ibn Abī Ja'far, the governor of Bukhara, said,

Muḥammad ibn Ismā'il once said, "At times, I would write in the Levant a ḥadīth that I heard in Basra, and I would write in Egypt a ḥadīth that I heard in the Levant." I asked, "Abū 'Abdillāh, in its entirety?" He remained silent.²

Bukhārī once said, "I did not sleep last night until I counted the number of ḥadīths included in my works: there were roughly two-hundred thousand *musnad* ḥadīths."³ Abū Bakr al-Kalwādhānī said, "I never saw anyone like Muḥammad ibn Ismā'il: he would borrow a book from scholars, examine it briefly, and memorize most of the *aṭrāf* (first parts) of its ḥadīths."

Muḥammad ibn Yūsuf al-Firabrī said,

I heard Abū Ja'far Muḥammad ibn Abī Ḥātim al-Warrāq say in the appendix to Abū 'Abdillāh's *Shamā'il*—I [Dhahabī] say: this is not found in the recension of Ibn Khalaf ash-Shīrāzī—"I heard Muḥammad ibn Ismā'il al-Bukhārī say, 'I did not start teaching ḥadīth until I recognized authentic from dubious, studied the books of *ra'y*, and visited Basra nearly five times. While there [in Basra], I wrote down every authentic ḥadīth found in Basra, except for what did not become apparent to me.'"⁴

1 Ibid., 12:411.

2 Ibid.

3 Ibid., 12:412.

4 Ibid., 12:416.

Yahyā ibn Jaʿfar al-Bikandī said, “If I could increase Muḥammad ibn Ismāʿīl’s lifespan by sacrificing mine, I would have done so because my death would be the death of one man, but his death would result in the loss of knowledge.” He once told Bukhārī, “Were it not for you, I would find no pleasure in living in Bukhara.”¹

Scholarly Praise

Nuʿaym ibn Ḥammād said, “Muḥammad ibn Ismāʿīl is the jurist of this Community (*ummah*).”² Yaʿqūb ibn Ibrāhīm ad-Dawraqī said, “Muḥammad ibn Ismāʿīl is the jurist of this Community.”³

Muḥammad ibn Abī Ḥātim said,

I heard Abū ʿAbdillāh say, “The students of ʿAmr ibn ʿAlī al-Fallās discussed a particular ḥadīth with me, and I said, ‘I do not recognize it.’ They were pleased to know that, so they informed ʿAmr, who said, ‘A ḥadīth not recognized by Muḥammad ibn Ismāʿīl is not a ḥadīth.’”⁴

Muḥammad ibn Yūsuf said,

We were with Abū ʿAbdillāh in the company of Muḥammad ibn Bashshār, who asked him about a ḥadīth and he responded. He then said, “This is the most knowledgeable of Allah’s creation in our times,” pointing to Muḥammad ibn Ismāʿīl.⁵

Ismāʿīl ibn Abī Uways said,

No one has taken [ḥadīths] from me like Muḥammad [ibn Ismāʿīl]: he noticed that my source-texts were worn out, so he said, “Would you permit me to re-write them for you?” I responded affirmatively. He extracted all my ḥadīths with this ruse.⁶

Muḥammad ibn Yaʿqūb, the Ḥadīth expert, relates from his father, “I

1 Ibid., 12:418.

2 Ibid., 12:419.

3 Ibid., 12:424.

4 Ibid., 12:420.

5 Ibid., 12:429.

6 Ibid., 12:430.

saw Muslim ibn al-Ḥajjāj sit in front of Bukhārī, asking him questions [by humbling himself] like a child.”¹ Muḥammad ibn Ḥamdūn said, “I heard Muslim ibn al-Ḥajjāj tell Bukhārī, ‘O teacher of teachers, master of the Ḥadīth scholars, expert of subtle defects in ḥadīths, allow me to kiss your feet.’”

Abū ‘Īsā at-Tirmidhī said, “I have not seen anyone in Iraq or Khurasan more knowledgeable than Muḥammad ibn Ismā‘īl vis-à-vis subtle defects [in ḥadīths], history, and familiarity with chains of transmission.”²

Dhahabī relates an interesting anecdote from Abū ‘l-Khaṭṭāb ibn Diḥyah:

Ramlī the Liar said, “Bukhārī is unknown: no one besides Firabrī transmitted from him.” In response, Abū ‘l-Khaṭṭāb said,

By Allah, he has lied in this matter and transgressed. May his mouth be filled with rocks! Bukhārī is celebrated for knowledge and its acquisition; his memory and brilliance are undisputed; he travelled far and wide, seeking out reports and chains of transmission. Many scholars have narrated from him. As for his compilation, he presented it to the Ḥadīth expert of his age, Abū Zur‘ah, who said, “Your book is authentic apart from three narrations.”³

Teachers and Students

Before he travelled abroad, he studied Ḥadīth in Bukhara with ‘Abdullāh ibn Muḥammad ibn ‘Abdillāh ibn Ja‘far ibn al-Yamān

1 Ibid., 12:432.

2 Ibid., 12:432.

3 Ibid., 12:438. [A marginal note in the manuscript of *Siyar* states that the last part of this report is an oversight from Ibn Diḥyah, because it was Imām Muslim, not Imam Bukhārī, who presented his *Ṣaḥīḥ* to Abū Zur‘ah. See the editor’s annotation on *Siyar*, op. cit. It is reported, however, that Bukhārī presented the *Ṣaḥīḥ* to a number of experts including Aḥmad ibn Ḥanbal, Yaḥyā ibn Ma‘īn and ‘Alī ibn al-Madīnī. See Ibn Khayr, *Fihrist*, 132. Although there are some issues with this report’s chain of transmission, given that the aforementioned experts were Bukhārī’s direct teachers, it is not difficult to accept that he could have presented the *Ṣaḥīḥ* to them. See Khaldūn al-Aḥḍab, *al-Imām al-Bukhārī wa Jāmi‘uhu aṣ-Ṣaḥīḥ*, p. 116; Brown, *The Canonization of al-Bukhārī and Muslim*, 94 (note 163). Trans.]

al-Ju'fī al-Musnidī, Muḥammad ibn Salām al-Bikandī and others who were not his senior teachers. In Balkh, he heard from Makkī ibn Ibrāhīm, one of his senior teachers. In Merv, he heard from 'Abdān ibn 'Uthmān, 'Alī ibn al-Ḥasan ibn Shaqīq, Ṣadaqaḥ ibn al-Faḍl and others. In Nishapur, [he heard] from Yaḥyā ibn Yaḥyā and others. In Rayy, he heard from Ibrāhīm ibn Mūsā. In Baghdad, when he travelled to Iraq in the latter part of 210 AH, he heard from Muḥammad ibn 'Īsā at-Ṭabbā', Surayj ibn an-Nu'mān, Muḥammad ibn Sābiq and 'Affān. In Basra, [he heard] from Abū 'Āṣim an-Nabīl, Anṣārī, 'Abd ar-Raḥmān ibn Ḥammād ash-Shu'aythī—the student of Ibn 'Awn, Muḥammad ibn 'Ar'arah, Ḥajjāj ibn Minhāl, Badal ibn al-Muḥabbar, 'Abdullāh ibn Rajā', and many others. In Kufa, he heard from 'Ubaydullāh ibn Mūsā, Abū Nu'aym, Khalid ibn Makhlad, Ṭalq ibn Ghannām, Khālīd ibn Yazīd al-Muqri' (with whom he studied the Qur'ānic recital according to Ḥamzah). In Makkah, he heard from Abū 'Abd ar-Raḥmān al-Muqri', Khallād ibn Yaḥyā, Ḥassān ibn Ḥassān al-Baṣrī, Abū 'l-Walīd Aḥmad ibn Muḥammad al-Azraqī and Ḥumaydī. In Madīnah, he heard from 'Abd al-'Azīz al-Uwaysī, Ayyūb ibn Sulaymān ibn Bilāl and Ismā'īl ibn Abī Uways. In Egypt, he heard from Sa'īd ibn Abī Maryam, Aḥmad ibn Ishkāb, 'Abdullāh ibn Yūsuf, Aṣbagḥ, and many others. In the Levant, he heard from Abū 'l-Yamān, Ādam ibn Abī Iyās, 'Alī ibn 'Ayyāsh and Bishr ibn Shu'ayb. In addition, he heard from Abū 'l-Mughīrah 'Abd al-Quddūs, Aḥmad ibn Khālīd al-Wahbī, Muḥammad ibn Yusuf al-Firyābī, Abū Mushīr, and many others.

Muḥammad ibn Abī Ḥātim said,

I heard him saying, "When I arrived in Balkh, the locals asked me to dictate to them from every teacher I wrote ḥadīths from. So, I dictated a thousand ḥadīths from a thousand teachers I had written from." A month before his demise, I heard him say, "I wrote from 1,080 people, each a partisan of Ḥadīth who opined that faith (īmān) is a verbal proclamation and action; it increases and decreases."¹

1 Ibid., 12:395.

Bukhārī narrated from Muḥammad ibn Yaḥyā adh-Dhuhlī abundantly—but concealed his name (*yudallisuhu*), Muḥammad ibn ‘Abdillāh al-Mukharrimī and Muḥammad ibn ‘Abd ar-Raḥīm Ṣā’iqah—they were his peers.

He heard from Abū Mushir, but he was uncertain whether he heard directly. He mentions outside of the *Ṣaḥīḥ*, “Abū Mushir narrated to us, or someone narrated to us from him.”

He narrated from Aḥmad ibn ‘Abd al-Malik ibn Wāqid al-Ḥarrānī, whom he met in Iraq.

He never entered Algeria. He said, “I visited Mu‘allā ibn Manṣūr ar-Rāzī in Baghdad in the year [2]10 AH.”

Countless people narrated from him, among whom were Abū ‘Īsā at-Tirmidhī, Abū Ḥātim, Ibrāhīm ibn Ishāq al-Ḥarbī, Abū Bakr ibn Abī ‘d-Dunyā, Abū Bakr Aḥmad ibn ‘Amr ibn Abī ‘Āsim, Ṣāliḥ ibn Muḥammad Jazarah, Muḥammad ibn ‘Abdillāh al-Ḥaḍramī Muṭayyan, Ibrāhīm ibn Ma‘qil an-Nasafī, ‘Abdullāh ibn Nājiyah, Abū Bakr Muḥammad ibn Ishāq ibn Khuzaymah, ‘Umar ibn Muḥammad ibn Bujayr, Abū Quraysh Muḥammad ibn Jumū‘ah, Yaḥyā ibn Muḥammad ibn Ṣā‘id, Muḥammad ibn Yūsuf—the transmitter of the *Ṣaḥīḥ*, Manṣūr ibn Muḥammad Mizbazdah [*sic*], Abū Bakr ibn Abī Dāwūd, Ḥusayn and Qāsim the sons of Maḥāmili, ‘Abdullāh ibn Muḥammad ibn al-Ashqar, Muḥammad ibn Sulaymān ibn Fāris, Maḥmūd ibn ‘Anbar an-Nasafī, and countless others. Muslim also narrated from him outside his *Ṣaḥīḥ*. It is said that Nasa’ī narrated from him in the chapter of fasting in his *Sunan*, but this is not accurate. However, in his *Kunā*, Nasa’ī relates material via ‘Abdullāh ibn Aḥmad al-Khaffāf from Bukhārī.¹

Demise

After extensive travels in the pursuit of knowledge, he returned to his hometown Bukhara as a teacher where he was greeted by nearly the entire town. He stayed there for a few days until a conflict arose

1 Ibid., 12:396–397.

between him and Khālīd ibn Aḥmad adh-Dhuhlī, the governor of Bukhara, so he was eventually ordered to leave the city.¹ It is said that the governor of Bukhara sent a message to Muḥammad ibn Ismāʿīl, “Bring me the *Jāmiʿ*, the *Tārīkh* and other books, so that I may hear them from you.” Muḥammad ibn Ismāʿīl told the messenger,

I will not humiliate knowledge by taking it to the doors of people. If you are interested, come to my house or the local maṣjid. If this does not please you, then you may prevent me from holding a study-circle—you are the sultan, after all—so that I have an excuse in the court of Allah, because I will not hoard knowledge due to the words of the Prophet, “Whoever is sought for knowledge but hides it, he will be bridled with reins of fire.”

This was the cause of their conflict.² Thus, Muḥammad ibn Ismāʿīl left to Khartank where he stayed with family members.³ One night, he was heard supplicating after the ‘Ishā’ prayer, “O Allah, the earth has become restricted for me despite its vastness, so take me back to You.” He passed away before the end of the month. His grave is in Khartank.⁴ He passed away on Friday on the eve of ‘Īd al-Fiṭr at the time of the ‘Ishā’ prayer. He was buried on Saturday after the Ṣuḥr prayer on 1 Shawwāl 256 AH. He lived 13 days short of 82 years.

1 Ibid., 12:463.

2 [For more context on the roots of their conflict, see Dhahabī, *Siyar Aʿlām an-Nubalāʾ*, 12:617. Trans.]

3 [Ibn Ḥajar al-Haytamī relates that the locals of Khartank, a city near Samarqand, state that the area received its name after Imām Bukhārī’s demise: Khartank means “crowded space,” due to the crowds of people who visit Bukhārī’s grave. See Haytamī, *Fatḥ al-Ilāh fī Sharḥ al-Mishkāh*, 1:79. It is worth noting, however, that Samʿānī mentions that Bukhārī passed away in the home of Abū Maṣʿūr Ghālib ibn Ibrāhīm, whose affiliation was Khartankī. See Samʿānī, *Ansāb*, 5:79. Trans.]

4 *Tārīkh Baghdād*, 2:34.

Works¹

1. *Akhlbār aṣ-Ṣifāt* (Reports on the Divine Attributes).²
2. *Al-Adab al-Mufrad* (The Independent Book on Manners). It was transmitted from Bukhārī by Aḥmad ibn Muḥammad ibn al-Jalīl al-Bazzār.³ It has been published multiple times in various places.
3. *Asāmī aṣ-Ṣaḥābah* (Names of the Companions).⁴ Ibn Mandah mentioned it.
4. *Kitāb Aṣḥāb an-Nabī* (Book on the Prophet's Companions).⁵
5. *Ashribah* (Drinks). Dāraqutnī mentioned it in *al-Muṭalif wa 'l-Mukhtalif*.
6. *Itiṣām* (The Adherence).⁶
7. *Kitāb al-Īmān* (Book of Faith).⁷
8. *Bad' al-Makhlūqāt* (Beginning of Creation).
9. *Birr al-Wālidayn* (Respect for Parents). Ustādh Nizām Ya'qūbī informed me that this book was discovered recently in Morocco and is currently being edited.⁸
10. *At-Tārikh al-Awsaṭ* (The Medium History). There has been confusion between *at-Tārikh al-Awsaṭ* and *at-Tārikh aṣ-Ṣaḥīh*. *At-Tārikh al-Awsaṭ* was transmitted by Zanjawayh and Khaffāf, as

1 [A number of books may be added to this list, such as 1) *ar-Radd'alā 'l-Jalimiyyah*; 2) *Mashyakhah*; and 3) *Intiqā' al-Bukhārī min Ḥadīthihū li-Ahl Baḡhdād*. To date, only about ten of the books listed here are published. There is little information about the nature of the other works. 'Abd al-'Alīm al-Bastawī questions the ascription of some of these books to Imām Bukhārī, particularly *at-Tārikh fī Mārifat Ruwāt al-Ḥadīth*, *at-Tawārikh wa 'l-Ansāb*, *Aqīdah* and *Akhlbār aṣ-Ṣifāt*. It is possible, he postulates, that these works were extracted from his other larger works; hence, they were not independent books compiled by Bukhārī. The same can be said about some of the other works listed here for which we have little to no information. See Mubārakfūrī, *Sirat al-Imām al-Bukhārī*, 1:309–311. Trans.]

2 *Tārikh at-Turāth al-'Arabī*, 1:259.

3 *Hudā as-Sārī*, 492.

4 *Ibid.*

5 *At-Tārikh al-Kabīr*, 1:2:60.

6 *Ṣaḥīḥ al-Bukhārī*, *Kitāb al-Itiṣām*, no. 7271.

7 *At-Tārikh al-Kabīr*, 1:2:158.

8 [*Birr al-Wālidayn* has recently been published several times. Trans.]

mentioned by Ibn Khayr in his *Fihrist*.¹ *At-Tārikh aṣ-Ṣaḡhīr* was transmitted by ‘Abdullāh al-Ashqar.

11. *At-Tawārikh wa ’l-Ansāb* (Chronologies and Genealogies). Fuat Sezgin mentioned it.²
12. *At-Tārikh aṣ-Ṣaḡhīr* (The Minor History). This was transmitted from Bukhārī by ‘Abdullāh ibn Muḥammad al-Ashqar.³ It is mentioned that several manuscripts of this work are available in Vancouver, Rampur, and Buhār Library in Calcutta, India. It is difficult to say with certainty that these are manuscripts of *at-Tārikh aṣ-Ṣaḡhīr* owing to the confusion between *at-Tārikh aṣ-Ṣaḡhīr* and *al-Awsaṭ*.
13. *At-Tārikh fī Marīfat Ruwāt wa Naqalat al-Akhbār wa ’s-Sunan wa Tamyīz Thiqātilihim min Du’afā’ihim wa Tārikh Wafātilihim* (History: Recognizing the Narrators and Transmitters of Reports and *Sunan*, Distinguishing the Reliable Among them from the Weak, and the Chronologies of their Death Dates).⁴
14. *At-Tārikh al-Kabīr* (The Major History). It was printed in Hyderabad, India.
15. *Kitāb at-Taṣīr al-Kabīr* (The Major Exegesis). Bukhārī’s copyist said, “While in Firabr, I saw him lie down while authoring *Kitāb at-Taṣīr*.⁵
16. *Al-Jāmi’ aṣ-Ṣaḥīḥ al-Mukhtaṣar al-Musnad min Umūr Rasūlillāh — ṣallāhu ‘alayhi wa sallam — wa Sunanihi wa Ayyāmihi* (The Authentic Abridged *Musnad* Compendium of the Prophet’s Affairs, Deeds and Days). Ibn Ḥajar said, “Ibrāhīm ibn Ma’qil is among the transmitters of the *Jāmi’* whose recension reached us continuously through authorization. He missed a portion from the ending of the book, which he transmitted through authorization. Another transmitter is Ḥammād ibn Shākir an-Nasawī. The re-

1 *Hudā as-Sārī*, 492.

2 *Tārikh at-Turāth*, 1:258.

3 *Hudā as-Sārī*, 492.

4 *Tārikh at-Turāth*, 1:257.

5 *At-Tārikh al-Kabīr*, 4:2:232 and 265; *Tārikh Baghdād*, 2:14; *Hudā as-Sārī*, 492.

cension which has been transmitted through continuous audition in this era and before is that of Muḥammad ibn Yūsuf ibn Maṭar ibn Sāliḥ ibn Bishr al-Firabrī.¹

17. *Al-Jāmi' aṣ-Ṣaḡhīr* (The Minor Compendium).²
18. *Al-Jāmi' al-Kabīr* (The Major Compendium). This book is lost. Ibn Ḥajar writes that Ibn Ṭāhir mentioned it.³
19. *Khalq Af'āl al-'Ibād* (Creating the Actions of the Bondsmen). This was transmitted from Bukhārī by both Yusuf ibn Rayḥān ibn 'Abd aṣ-Ṣamad and Firabrī. It was printed several times.
20. *Raf' al-Yadayn fī ṣ-Ṣalāh* (Raising the Hands in Prayer). This was transmitted from Bukhārī by Maḥmūd ibn Ishāq al-Khuzā'i.
21. *Riqāq* (Softening the Hearts). Ḥajjī Khalīfah mentioned it.⁴
22. *As-Sunan fī 'l-Fiql* (*Sunnahs Related to Jurisprudence*). Ibn Nadīm mentioned it in the *Fihrist*.⁵
23. *Aḍ-Ḍi'afā' aṣ-Ṣaḡhīr* (The Minor Book on Weak Transmitters). This was transmitted from Bukhārī by Dawlābī, Abū Ja'far Musabbih ibn Sa'īd and Ādam ibn Mūsā.⁶
24. *Aḍ-Ḍi'afā' al-Kabīr* (The Major Book on Weak Transmitters).⁷
25. *Kitāb al-'Atīq* (The Ancient Book). In *at-Tārikh al-Kabīr*, Bukhārī writes, "Bakr ibn Mubashshir: he narrated from Abū Yaḥyā, and Muḥammad ibn Yaḥyā narrated from him. He is Ḥijāzī, as found in *Kitāb al-'Atīq*."⁸ He writes, "Thābit ibn Ma'bad al-Muḥāribī: Miṣ'ar related his statement from 'Ayyāsh al-Kulaybī. In *'Atīq* there is no qualification."⁹ He writes, "Sulaymān ibn Abī Sulaymān, the freed slave of Ibn 'Abbās—as mentioned in *'Atīq*." He writes, "Jābir ibn Rustum al-Baṣrī: he narrated from Shaybah

1 *Hudā as-Sārī*, 492.

2 *Kashf aṣ-Ṣunūn*, 1:564.

3 *Hudā as-Sārī*, 492.

4 *Kashf aṣ-Ṣunūn*, 2:1420.

5 *Fihrist*, 322.

6 *Hudā as-Sārī*, 492.

7 [See, Bastawī, annotations on *Sīrat al-Imām al-Bukhārī*, 291–293. Trans.]

8 *At-Tārikh al-Kabīr*, 1:2:95.

9 *Ibid.*, 1:2:169.

- ibn Niṣāḥ, and Zayd ibn Ḥubāb narrated from him—as found in *ʿAtīq*.¹
26. *ʿAqīdah* (The Creed).
 27. *Kitāb al-ʿIlal* (Hidden Defects). Ibn Mandah mentioned it.²
 28. *Fawaʿid* (Useful Points). Tirmidhī mentioned this in his *Jāmiʿ* under the chapter of the Virtues of Abū Muḥammad Ṭalḥah ibn ʿUbaydillāh.³
 29. *Al-Qirāʾah Khalf al-Imām* (Recitation behind the Imām). This was transmitted from Bukhārī by Maḥmūd ibn Ishāq al-Khuzāʿī. There are several prints of this book.
 30. *Qaḍāyā aṣ-Ṣaḥābah wa ʿl-Tābīʿīn wa Aqāwīlīhim* (Verdicts and Pronouncements of the Companions and the Successors). This was his first book, which he wrote at the age of eighteen.⁴
 31. *Kumā* (Agnomens). It was published in Hyderabad in 1360 AH/1941 CE.
 32. *Mukhtaṣar* (The Abridgement).⁵ In the entry of ʿUrs ibn ʿAmīrah in *at-Tārikh al-Kabīr*, Bukhārī writes, “He is from the Companions. He said, ‘I heard the Prophet say, “Indeed, a slave of Allah does the deeds of those destined for Paradise. . .”’ I have explained this in *Kitāb al-Mukhtaṣar*.”
 33. *Kitāb al-Mabsūṭ* (The Extensive Compendium). Maḥib ibn Sulaym narrated it from Bukhārī.⁶ Ḥāfiẓ Ibn Ḥajar said, “Khalīlī mentioned it in *Irshād*.” See Maḥib ibn Sulaym’s entry.⁷

1 Ibid., 1:2:204. [There appears to be no separate book entitled *ʿAtīq*. Rather, the references to *ʿAtīq* (lit. ancient) are from the transmitter of *at-Tārikh al-Kabīr* or Bukhārī himself whereby the given passage is found differently in an earlier edition of *at-Tārikh al-Kabīr*. Hence, *Kitāb al-ʿAtīq*, *al-Kitāb al-ʿAtīq* and *ʿAtīq* are simply references to an earlier edition of the book. As will be mentioned later, Bukhārī revised *at-Tārikh al-Kabīr* at least three times, so there are at minimum three editions of the book. See Muʿallimī’s annotations—signed with the letter ḥāʾ— in *at-Tārikh al-Kabīr*, 2:169, no. 89; cf. idem, “Introduction,” in, *Muwaddiḥ Awhām al-Jamīʿ wa ʿl-Tafṣīḥ*, 1:11–12. Trans.]

2 *Hudā as-Sārī*, 492.

3 *Jāmiʿ at-Tirmidhī*, 5:309.

4 *Tārikh Baghdād*, 7:2.

5 *At-Tārikh al-Kabīr*, 4:1:87.

6 *Hudā as-Sārī*, 492.

7 *Irshād*, 3:973.

34. *Al-Musnad [al-Kabīr]* (The Major Musnad). Firabrī mentioned it,¹ and Bukhārī said, “‘Abdullāh ibn Abī Bakr aṣ-Ṣiddīq ibn Abī Quḥāfah: he is ‘Abdullāh ibn ‘Abdillāh ibn ‘Uthmān at-Taymī al-Qurashī. He passed away before ‘Umar. He would frequent the Prophet while he was in the cave. We have explained this in the *Musnad*.”²
35. *Kitāb al-Hibah* (The Book of Gifting), which comprises 500 ḥadīths or more. His copyist mentioned it.³
36. *Kitāb al-Wuḥdān* (The Book of Singular Reports).⁴

COMPILATION OF THE ṢAḤĪḤ

[Imām Bukhārī's magnum opus was not an ordinary compilation of ḥadīth, but it was an outcome of sixteen years of continuous scholarly effort. The following section outlines the various steps Bukhārī took in producing the Ṣaḥīḥ.]

Stage 1: Selecting Narrators

[Abū Bakr] al-Ḥāzimī writes,

These scholars have specific methods for selecting the sources of ḥadīths, which we will address briefly. The methodology of those who narrate authentic reports [*ṣaḥīḥ*] is to examine the status of the upright narrator in respect to his teachers and sources, who are also reliable [*thiqah*]. His authentic well-established [*ṣaḥīḥ thābit*] ḥadīth from some of them will definitely be included. By contrast, his ḥadīth from others is defective, which will only be included as support and corroboration.

1 *Hudā as-Sārī*, 492.

2 *At-Tārīkh al-Kabīr*, 3:5:2. [Keeping in mind that the title of *Ṣaḥīḥ al-Bukhārī* also bears the description *al-Musnad* and that the incident under discussion is cited in the *Ṣaḥīḥ* (no. 3905/5807), it is possible that Bukhārī is referring to his *Ṣaḥīḥ*. Trans.]

3 *Hudā as-Sārī*, 492.

4 *Kashf aṣ-Ṣūmūn*, 2:1469; *Hudā as-Sārī*, 492. [*Kitāb al-Wuḥdān* lists those Companions from whom only one ḥadīth is narrated. Trans.]

This is a complex matter that is understood by recognizing the ranks and merits of the students transmitting from a particular teacher. The following example illustrates this point: Zuhri's students are of five categories, each of which is distinguished from the other. The first category is of the utmost authenticity [*al-ghāyah fī ṣ-ṣiḥḥah*] and is the utmost objective of Bukhārī.

The second category is the same as the first in terms of probity [*adālah*]. The first category, however, combines memory [*ḥifẓ*] and precision [*itqān*] along with lengthy companionship with Zuhri, such that among them were those who accompanied him in his travels and residence. The second category accompanied Zuhri only for a short while and, therefore, did not develop an affinity with his ḥadīths, and they are less precise than the first category. They meet the criteria of Muslim.

The third category comprises transmitters who accompanied Zuhri like the first category, but they are not free from the blemishes of criticism [*jarḥ*] and are, therefore, at times accepted and at times rejected. They meet the criteria of Abū Dāwūd and Nasa'i.

The fourth category comprises transmitters who are similar to the third category in terms of criticism and accreditation [*ta'dīl*], but they lack affinity with Zuhri's ḥadīths due to their brief exposure to him. They meet the criteria of Abū 'Isā [at-Tirmidhī].

The fifth category comprises weak [*ḍu'afā'*] and unknown narrators [*majhūlīn*]. Those who compile ḥadīths based on chapters may only include their ḥadīths for consideration [*istibār*] and support [*istishhād*]. They are found in [the works of] Abū Dāwūd and those with less stringent criteria, but not in [the works of] the Two Shaykhs [Bukhārī and Muslim].¹

The first category comprises the likes of Mālik, Ibn 'Uyaynah, 'Ubaydullāh ibn 'Umar, Yūnus al-Aylī, 'Uqayl al-Aylī, Shu'ayb ibn Abī Ḥamzah, et al. The second category comprises the likes of 'Abd ar-Raḥmān ibn 'Amr al-Awza'i, al-Layth ibn Sa'd, an-Nu'mān ibn

1 Ḥāzimī, *Shurūṭ al-A'imma al-Khamsah*, 150–154.

Rāshid, 'Abd ar-Raḥmān ibn Khālīd ibn Musāfir, et al. The third category comprises the likes of Sufyān ibn Ḥusayn as-Sulamī, Ja'far ibn Barqān, 'Abdullāh ibn 'Umar ibn Ḥafṣ al-'Umarī, Zam'ah ibn Ṣāliḥ al-Makkī, et al. The fourth category comprises the likes of Ishāq ibn Yaḥyā al-Kalbī, Mu'āwiyah ibn Yaḥyā aṣ-Ṣadafī, Ishāq ibn 'Abdillāh ibn Abī Farwah al-Madanī, Ibrāhīm ibn Yazīd, al-Muthannā ibn aṣ-Ṣabbāḥ, et al. The fifth category comprises the likes of Baḥr ibn Kanīz as-Saqqā', al-Ḥakam ibn 'Abdillāh al-Aylī, 'Abd al-Quddūs ibn Ḥabīb ad-Dimashqī, Muḥammad ibn Sa'īd al-Maṣlūb, et al. There are many more, but I have sufficed with the aforementioned. I have written an independent book where I mentioned them in detail.

At times, Bukhārī will include narrators of the second category, Muslim of the third category, and Abū Dāwūd from the prominent narrators of the fourth category based on circumstances that demand it.¹

Commenting on Ḥāzimī's discussion, Ibn Ḥajar writes, "Bukhārī narrates from the second group predominantly in the chapter headings. Occasionally, he will narrate some ḥadīths from the third category in the chapter headings." He further writes,

The example mentioned here pertains to the prolific transmitters. The respective students of Nāfi', A'mash, Qatādah, et al. will be analogized accordingly. As for non-prolific transmitters, then Bukhārī and Muslim narrated their ḥadīths based on reliability, probity and infrequent error. However, if these transmitters achieved a high degree of trust [*qawī 'l-ī'imād*], then Bukhārī and Muslim included their isolated transmission [*fard*], as is the case with Yaḥyā ibn Sa'īd al-Anṣārī. By contrast, there are those among them who are not heavily relied upon, so they included only their corroborated narrations, and that is most frequent.²

A Glance at Bukhārī's Criteria: I have already cited Ḥāzimī's and Ibn Ḥajar's respective remarks specifically on Bukhārī's criteria and

1 Ḥāzimī, *Shurūṭ al-ʿImmah al-Khamsah*, 155-156; *Hudā as-Sārī*, 9-10.

2 *Hudā as-Sārī*, 10.

methodology of including the ḥadīths of some narrators to the exclusion of others. Furthermore, Abū 'l-Faḍl Muḥammad ibn Ṭāhir al-Maqdisī writes,

It has not been related from Bukhārī, Muslim or those who we mentioned after them that they said, "I will include in my book only that which meets such-and-such a criterion." Rather, the criteria of each one of them are deduced through a study of their books.¹

A number of experts have cited this observation, including Mundhirī (d. 656 AH) in his treatise on criticism and accreditation,² Suyūṭī in *Tadrib ar-Rāwī* and Qāsimī in *Qawā'id at-Taḥdīth*. It is my understanding that Bukhārī ﷺ did in fact articulate some of his criteria for selecting transmitters, but those who reject the notion that Bukhārī adhered to any criteria did not take note of this. This [contention of mine] is evidenced by the following words of Tirmidhī ﷺ:

Some scholars have criticized Ibn Abī Laylā due to his memory. Aḥmad said, "Ibn Abī Laylā's ḥadīths may not be adduced as proof." Muḥammad ibn Ismā'īl [al-Bukhārī] said, "Ibn Abī Laylā is truthful, but I do not narrate from him because his authentic reports cannot be distinguished from the inauthentic ones. I do not narrate anything from those who are like this."³

Stage 2: Criteria for Writing Ḥadīths
[As quoted earlier,] Bukhārī said,

My writing of ḥadīth was unlike that of others: If I wrote from a competent narrator, I asked him his name, agnomen, affiliation and

1 *Shunūṭ al-A'immah as-Sittah*, 85–86. [Shaykh 'Abd al-Fattāḥ Abū Ghuddah aptly notes that there are scattered remarks related from these authors in this regard. Nonetheless, Muslim, Abū Dāwūd and Tirmidhī have written on some of the prerequisites of their compilations. Likewise, the titles of their respective works shed light on the nature of their content. Trans.]

2 *Jawāb al-Ḥāfiẓ al-Mundhirī 'an As'ilah fi 'l-Jarḥ wa 'l-Tādīl*, 90.

3 *Sunan at-Tirmidhī*, 2:199. [In *al-'Ilal al-Kabīr* (p. 389), Tirmidhī relates similar remarks from Bukhārī about Zam'ah ibn Ṣāliḥ. As such, this criterion of rejecting a narrator was applied consistently. Trans.]

background in Ḥadīth. Yet if he was lacking [such competency], I requested his source-text and copied it. As for others, they care little about what they write or how they write it.¹

Transmission from weak narrators: Therein lay the secret behind his inclusion of some weak narrators, the majority of whom were his teachers: by relying on their source-texts, he prevented their inherent weakness from affecting their narrations. Bukhārī exclusively transmitted from 435 transmitters, from whom Muslim did not transmit. Roughly 80 of them were criticized,² most of whom were his direct teachers and whose ḥadīths he personally analyzed.³ Bukhārī predominantly includes their ḥadīths for corroboration and support [*shawāhid*], not as primary reports.⁴ That is why experts, despite their preoccupation with critiquing the ḥadīths of the *Ṣaḥīḥ*, were unable to point out various types of weakness except in rare cases. Ibn Ḥajar said, "The number of these—i.e. criticized ḥadīths—in Bukhārī's book is 110, some of which Muslim also included: Muslim included 32 of these ḥadīths while Bukhārī exclusively narrated 78 ḥadīths."⁵ This is Bukhārī's general methodology of transmission, from which some of his other criteria may be inferred.⁶

1 *Siyar A'ālām an-Nubalā'*, 12:406.

2 *Fath al-Mughīth*, 1:9.

3 *Ibid.*, 1:23.

4 *Ibid.*, 1:30.

5 *Hudā as-Sārī*, 346.

6 [*Ṣaḥīḥ al-Bukhārī* comprises various types of narrations: 1) primary ḥadīths (*uṣūl*); 2) corroborating ḥadīths (*mutāba'āt*); 3) ḥadīths with truncated chains (*mu'allaqāt*, lit. "suspended" reports); and 4) non-Prophetic reports (*āthār*). The last two types are found in the chapter headings (*tarājim*). The requisite of authenticity (*ṣiḥḥah*) includes the primary ḥadīths, not necessarily the other categories of reports. This explanation is substantiated by the title of the *Ṣaḥīḥ*: *al-Jāmi' al-Musnad as-Ṣaḥīḥ al-Mukhtaṣar min Umūr Rasūlillāh—ṣallallāhu 'alayhi wa sallam—wa Sunanihi wa Ayyāmihī* (The Authentic Abridged *Musnad* Compendium of the Prophet's Affairs, Deeds and Days), which suggests that the clause of authenticity primarily applies to the *musnad* reports, i.e. Prophetic ḥadīths with continuous chains of transmission. In fact, corroborating ḥadīths will occasionally reach the level of mere soundness (*ḥasan*). See Ibn Ḥajar, *Hudā as-Sārī*, 19; 'Awwāmah, annotations on *Tadrib ar-Rāwī*, 2:280 and 289; cf. Brown, *Misquoting Muhammad*, 256–260.

In the prolegomenon to *Fath al-Bārī*, Ḥafīz Ibn Ḥajar writes that the total number

Stage 3: Selection of Material

Imam Bukhārī frequently reflected on which material to select for his works. Muḥammad ibn Yūsuf al-Bukhārī [al-Firabrī] said, "While staying in Bukhārī's house one night, I observed that he rose and lit the lamp at least eighteen times to make notes of things that came to his mind."¹ This was also his habit when travelling. His copyist said, "During our travels, Abū 'Abdillāh and I would share one house except during the midsummer days. He would rise fifteen to twenty times in one night, lighting a lamp each time to write ḥadīths and take notes."²

Stage 4: Compilation of Master Works

After an initial process of selecting sources, it appears that he would write a master work, which he would further condense into an abridged version. Then after publicizing it, he would continuously improve, omit and add to it. Ḥāfiẓ [Abū] 'l-Faḍl ibn Ṭāhir said, "Before compiling the *Ṣaḥīḥ*, Bukhārī wrote a book entitled the *Mabsūṭ* where he collected all his ḥadīths in chapters. He then searched for the most authentic ḥadīths per the outline he drafted and included them with all their routes."³

of primary ḥadīths including repetitions is 7397; suspended ḥadīths are 1341; and corroborating ḥadīths and allusions to alternative routes are 341. Thus, the total number of Prophetic ḥadīths including repetitions is 9079. This numbering does not account for non-Prophetic reports; these are 1608 in number. Therefore, the total number of reports from all categories is 10,687. The total number of ḥadīths with continuous chains excluding repetitions is 2602. Scholars have proffered different numbers of ḥadīths and reports in *Ṣaḥīḥ al-Bukhārī* via the recension of Firabrī. Ibn Ḥajar himself provides conflicting numberings. For the most part, this variation stems from a difference of methodology in counting the ḥadīths, not a substantial difference in their actual number. See Ibn Ḥajar, *Hudā as-Sārī*, 468–469 and 477; idem, *Fath al-Bārī*, 13:543; 'Awwāmah, annotations on *Tadrib ar-Rāwī*, 2:362–369; A'zamī, *Hadyat ad-Darārī li-Ṭalībī Ṣaḥīḥ al-Imām al-Bukhārī*, 153–157; Sallūm, "Introduction," in *Adad Jamī' Ḥadīth al-Jāmi' as-Ṣaḥīḥ*, 8. Trans.]

1 *Siyar A'lām an-Nubalā'*, 12:404.

2 Ibid. [This was quoted earlier, with the copyist identified as Muḥammad ibn Abi Ḥātim. Trans.]

3 *Taghliq at-Tāliq*, 5:420.

This explanation is reinforced by Bukhārī's own practice in the *Ṣaḥīḥ*. He states,

'Abdullāh ibn Ṣabbāḥ narrated to us: Mu'tamir narrated to us, saying: I heard 'Awf say that Abū 'l-Minhāl narrated to him that he heard Abū Barzah say, "Allah will make you independent (*yughnīkum*) — or Allah elevated you (*nā'ashakum*) — with Islām and Muḥammad ﷺ." Abū 'Abdillāh said, "The word used here is *yughnīkum*, but it is supposed to be *nā'ashakum*. The original of *Kitāb al-ʿItisām* [chapter on Adhering to the Qur'ān and the Sunna] should be consulted."¹

Ibn Ḥajar goes on to explain [the above in the following terms]:

The words "The original of *Kitāb al-ʿItisām* should be consulted" indicate that he authored *Kitāb al-ʿItisām* independently and from there he incorporated into the *Ṣaḥīḥ* what met his criteria for the book, just as he did for *al-Adab al-Mufrad*. Noticing that this word was not what he believed to be accurate, he referred to the original, which was probably not in his possession at the time. Thus, he suggested that it be consulted and amendments be made from it."²

Stage 5: Multiple Revisions

After producing the first edition of a given book and teaching it to students, he would continuously improve, amend, omit and add to it. He would then reproduce the same book a second or third time — sometimes, even more than that. Bukhārī said, "I authored all my books three times."³ Al-Mu'allimī al-Yamānī said,

He intends [by this expression] — and Allah knows best — that he [first] authored the book and presented it to the masses. He then added to and amended his manuscript until he reproduced it a second time. He then revisited the work again, adding to and amending it, until he reproduced it a third time.

1 *Sāḥih al-Bukhārī, Kitāb al-ʿItisām*, no. 7271.

2 *Fathī al-Bārī*, 13:246–247.

3 *Taghliq at-Tāliq*, 5:318.

We can substantiate this claim in light of the various recensions of his works.

[For instance,] the *Tārīkh* is considered one of Bukhārī's earliest works, and he said, "I wrote the *Tārīkh* by the Prophet's grave during the moonlit nights."¹ He was under twenty years old at the time. So Bukhārī produced the first edition of the *Tārīkh* at an early stage of his life. That recension reached Abū Zur'ah, who noticed several oversights in the work. To explain these oversights, Ibn Abī Ḥātim ar-Rāzī authored his book *Bāyān Awhām al-Bukhārī fī Tārīkhīhi* (Clarifying Bukhārī's Oversights in his *Tārīkh*). Thereafter, Bukhārī produced a second edition of his book, which was transmitted by Abū Aḥmad Muḥammad ibn Sulaymān ibn Fāris ad-Dallāl an-Naysābūrī (d. 312 AH). This was the recension that reached al-Khaṭīb al-Baghādī [d. 463 AH]. Some of the oversights in the first edition—to which the two Rāzīs objected—were corrected. Consequently, Khaṭīb objected to them, saying, "In that book, [Ibn Abī Ḥātim] quoted things from Bukhārī that were incorrect. These were documented accurately in [another recension of] his *Tārīkh* contrary to what was related from him." Bukhārī produced a third edition of the work—transmitted by Muḥammad ibn Sahl ibn Kurdī—that contained corrections to some of the oversights Khaṭīb mentioned in his rejoinder *Muwaddīḥ Awhām al-Jamī' wa 't-Tafrīq* (Clarifying Oversights of Conflation and Distinction).²

From the foregoing, we learn that Bukhārī revised his books three times, as he expressly stated. We can prove this through the recensions of *at-Tārīkh al-Kabīr* and its subsequent rejoinders. We may not have multiple recensions for all of his works, but *at-Tārīkh al-Kabīr* is enough to shed light on Bukhārī's general methodology of authoring books.

¹ *Siyar Aʿlām an-Nubalāʾ*, 12:400.

² For more details, see Muʿallimī, "Introduction," in *Muwaddīḥ Awhām al-Jamī' wa 't-Tafrīq*, 1:11–12.

Stage 6: Continuous Improvements

Bukhārī constantly improved and added material to his *Tārīkh* until a late stage in his life. He said, "I authored all my books three times." He also said, "If some of the teachers of these people were brought back to life, they would not understand how I wrote the *Tārīkh* nor would they recognize it." He then said, "I revised it three times."¹ He also said, "Ishāq ibn Rāhawayh presented my book the *Tārīkh* to 'Abdullāh ibn Ṭāhir. He said, 'O Amīr, shall I not show you magic?' After reading it, 'Abdullāh was impressed and said, 'I do not understand his compilation.'"² Ishāq ibn Rāhawayh passed away in 230 AH. Meanwhile, in the beginning of the third volume of *at-Tārīkh al-Kabīr*, Muḥammad ibn Sahl al-Fasawī al-Muqri' mentions, "Abū 'Abdillāh Muḥammad ibn Ismā'īl ibn Ibrāhīm al-Bukhārī al-Ju'fī narrated to us in Basra in the year 246 AH."³ Yet the book comprises the entries of Ḥadīth scholars and transmitters who passed away after Ishāq ibn Rāhawayh. It even contains those who passed away after the recitation of [the work by] Muḥammad ibn Sahl in the year 246 AH. Bukhārī said, "Muḥammad ibn Bashshār Abū Bakr Bundār: he passed away in Rajab 252 AH. He heard from Ghundar."⁴

The Place of the *Ṣaḥīḥ*'s Compilation

Opinions vary on where the *Ṣaḥīḥ* was compiled. 'Abd al-Quddūs ibn Hammām said, "I heard many scholars say, 'Bukhārī transferred (*ḥawwal*) the chapter headings of his *Jāmi'* between the Prophet's grave and his pulpit. He prayed two units for every chapter heading.'"⁵ Abū 'l-Faḍl Muḥammad ibn Ṭāhir al-Maqdisī related many opinions in this respect. He writes, "Bukhārī compiled his *Ṣaḥīḥ* in Bukhara," and he prefers this view. He also writes, "It is said, 'Rather, he authored

1 *Siyar A'lām an-Nubalā'*, 12:403.

2 *Tārīkh Baghdād*, 7:2.

3 *At-Tārīkh al-Kabīr*, 3:11.

4 *Ibid.*, 1:1:49.

5 *Tahdhīb al-Asmā' wa 'l-Lughāt*, 1:74. [Ibn Ḥajar explains this statement as Bukhārī's editing the draft in order to prepare a fair copy. See *Hudā as-Sārī*, 489. Trans.]

it in Makkah in the Sacred Mosque.” Nawawī comments on this, saying, “It is possible—rather, it is necessary—to reconcile these reports, because, as we mentioned earlier, he compiled the *Ṣaḥīḥ* over a period of 16 years. He, therefore, compiled parts in Makkah, Madīnah, Basra and Bukhara. And Allah knows best.”¹

Nawawī’s explanation is supported by what Bukhārī’s copyist mentioned regarding the compilation of *al-Jāmiʿ aṣ-Ṣaḥīḥ* at a later stage. He said,

I purchased a house for 920 dirhams. Bukhārī gave me a thousand dirhams and said, “Buy your house with this money.” I accepted it from him and thanked him. We then turned our focus to writing; at the time, we were busy compiling the *Jāmiʿ*. We spent the next two days compiling the *Jāmiʿ*. On that day, we wrote a substantial amount until the *Ẓuhr* prayer. After the *Ẓuhr* prayer, we continuously wrote without breaking for food. . . and then a few days passed, and we wrote again until the *Ẓuhr* prayer.²

As I have mentioned repeatedly, this was not the first time he compiled the work. Rather, he had already drafted an outline of *al-Jāmiʿ aṣ-Ṣaḥīḥ* between the Sacred Mosque of Makkah and the Prophetic grave (the most beautiful of salutations and peace be upon its inhabitant). Thereafter, he continuously omitted, added, rearranged and amended the work until his demise. As we will see in the following section, he was still in the process of improving it when he passed away.

The Original Exemplar (Aṣl) of Ṣaḥīḥ al-Bukhārī

In *Ṣaḥīḥ al-Bukhārī* it is reported that Abū Hurayrah رضي الله عنه said, “The Prophet ﷺ said, “The fornicator is not a believer when fornicating.” Firabrī said, “I found in the handwriting of Abū Jaʿfar that Abū

1 Nawawī, *Talkhīṣ*, 218.

2 *Siyar Aʿlām an-Nubalāʾ*, 12:450–451.

‘Abdillāh said, ‘Its explanation is: it (i.e. faith) will be seized from him.’” Ibn Ḥajar said, “Abū Ja‘far is Ibn Abī Ḥātim, Bukhārī’s copyist.”¹ It may be inferred from this passage that Firabrī was in possession of the copyist’s manuscript [the exemplar of *Ṣaḥīḥ al-Bukhārī*].

In addition, Bukhārī narrates,

‘Umar ibn Ḥaṣṣ narrated to us: my father narrated to me: A‘mash narrated to us: Ibrāhīm and aḍ-Ḍaḥḥāk al-Mashriqī narrated to us, from Abū Sa‘īd al-Khudrī, who said, “The Prophet ﷺ asked his Companions, ‘Is any one of you incapable of reciting a third of the Qur’ān in one night?’ That was difficult for them, so they said, ‘O Messenger of Allah, who among us is able to do that?’ He said, ‘*Allāh al-Wāḥid aṣ-Ṣamad* [Sūrat al-Ikhlās] is a third of the Qur’ān.”

Firabrī said: I heard Abū Ja‘far Muḥammad ibn Abī Ḥātim, Abū ‘Abdillāh’s copyist, say: Abū ‘Abdillāh said, “This ḥadīth is narrated from Ibrāhīm via a broken chain (*mursal*) and from aḍ-Ḍaḥḥāk al-Mashriqī via a continuous chain (*musnad*).” Ibn Ḥajar writes,

“Abū ‘Abdillāh” mentioned here is Bukhārī, the author. It seems Firabrī did not hear these words from Bukhārī directly, so he quoted them via Abū Ja‘far. Abū Ja‘far served as a copyist for Bukhārī; he accompanied him, knew him well, and narrated from him abundantly. Firabrī relates other useful material via Abū Ja‘far from Bukhārī in the chapters of ḥajj, *mazālim* [injustices], *ʿiṣām*, and elsewhere.²

It follows, therefore, that Firabrī possessed a manuscript of *Ṣaḥīḥ al-Bukhārī* with handwritten annotations from Abū Ja‘far, Bukhārī’s copyist.

The Ṣaḥīḥ was Extracted from Six-Hundred Thousand Ḥadīths

Bukhārī said, “I extracted this book from a pool of six-hundred thou-

1 *Fath al-Bārī*, 5:120–119.

2 *Ibid.*, 9:60.

sand ḥadīths.”¹ This claim is not farfetched.² Bukhārī said, “I included in this book only what is authentic. Yet I excluded other authentic ḥadīths for the purposes of brevity.” Muḥammad ibn Abī Ḥātim said, “I asked Abū ‘Abdillāh, ‘Do you remember everything you included in your collection?’ He said, ‘None of its contents escape me.’”

The Style of Ṣaḥīḥ al-Bukhārī’s Original Exemplar

Abū ‘l-Walīd al-Bājī said: Abū Dāwūd ‘Abd ibn Muḥammad al-Harawī related to us: Abū Ishāq al-Mustamlī Ibrāhīm ibn Aḥmad narrated to us, saying,

I transcribed Bukhārī’s book from the original exemplar that was in Firabrī’s possession. I noticed that the book was incomplete. Many places were left blank: certain chapter headings were void of content while certain ḥadīths lacked chapter headings, so we merged them together.³

Abū ‘l-Walīd said,

What confirms this statement is that the recensions of Abū Ishāq al-Mustamlī, Abū Muḥammad as-Sarakhsī, Abū ‘l-Haytham al-Kuṣh-

1 *Siyar A’lām an-Nubalā’*, 12:402. [As the science of Ḥadīth developed, a ḥadīth began to be identified by its *isnād* and not by its text (*matn*). The growth of *isnāds* was a natural outcome of the process of transmission. So assuming that one Companion imparted a ḥadīth to five students who in turn did the same, et cetera, the number of routes would have increased exponentially. Through the process of transmission, therefore, the number of *isnāds* multiplied without an increase in the number of texts. Furthermore, apart from Prophetic ḥadīths, these large numbers comprise non-Prophetic reports as well, such as the statements and verdicts of the Companions and the Successors. See Abbott, *Studies in Arabic Literary Papyri* II, 65 ff.; Brown, *Hadīth*, 219; A’zamī, *Studies In Early Ḥadīth Literature*, 302–302; Abū Ghuddah, annotations on *Mabādī ‘Ilm al-Ḥadīth wa Uṣūluḥu*, 55. Trans.]

2 [It is difficult to determine the exact number of individual ḥadīths. Nevertheless, Ṣāliḥ Aḥmad ash-Shāmī gathered the ḥadīths of 14 major Ḥadīth compilations: the six canonical books, *Muwatta’ Mālik*, *Musnad Aḥmad*, the *Sunans* of Dārimī and Bayhaqī, the *Ṣaḥīḥs* of Ibn Khuzaymah and Ibn Ḥibbān, the *Mustadrak* of Ḥākim, and the *Mukhtār* of aḍ-Ḍiyyā’ al-Maqdisī. In total, he gathered 114,194 ḥadīths; and after removing repetitions, there remained 28,430 ḥadīths. It should be noted that he did not regard the narration of two different Companions for an identical ḥadīth as a repetition. See Shāmī, *Ma’ālim as-Sunnah an-Nabawiyyah*, 9. Trans.]

3 *At-Tūḍīl wa ‘l-Tajrīḥ*, 1:310.

mīhanī and Abū Zayd al-Marwazī differ in their arrangement even though they copied from one original. That happened inasmuch as each one estimated where to place something from the margin and a scrap of paper. This will become clear to you when you find two chapter headings or more conjoined without any intervening ḥadīths.¹

Throughout *Fatḥ al-Bārī*, Ibn Ḥajar noted scribal errors [in *Ṣaḥīḥ al-Bukhārī*]. Bukhārī placed the following chapter heading “Chapter: Protection from the Punishment of the Grave.” He opens the chapter with a ḥadīth from Abū Ayyūb al-Anṣārī: “The Prophet ﷺ went out when the sun had set. He heard a sound, so he said, ‘Jews who are being punished in the grave.’”² Ibn Ḥajar then quotes some commentators who opine that this ḥadīth is from the remainder of the previous chapter. Some scribes included it in this chapter without distinguishing between them.³ Elsewhere Ibn Ḥajar writes, “Abū ‘Alī aṣ-Ṣadafī asserts that its mention after the ḥadīth of Ibn ‘Umar is from the doings of the scribe.”⁴

In addition, Bukhārī placed the following chapter heading “Chapter: Highway Robbers are from the People of Disbelief and Apostasy.” Ibn Ḥajar writes,

His words “Chapter: Highway Robbers are from the People of Disbelief and Apostasy.” This is how the chapter heading is found here according to all [the recensions]. But its placement here is problematic. I believe it was an oversight by those who transcribed Bukhārī’s book from the draft.⁵

Moreover, Ibn Ḥajar related from Bulqīnī that the manuscripts of the *Ṣaḥīḥ* vary in the arrangement of the chapters. He said, “The manuscripts differ regarding the sequence of the chapter on fasting

1 Ibn Rushayd, *Ifādāt an-Naṣīḥ*, 25–26; *Hudā as-Sārī*, 8; [al-Bājī, *at-Tadīl wa ‘l-Tajrīh*, 1:311. Trans.].

2 *Fatḥ al-Bārī*, 3:241.

3 *Ibid.*, 3:242.

4 *Ibid.*, 3:349.

5 *Ibid.*, 12:109.

and the chapter on ḥajj. Likewise, the transmission varies in terms of their ḥadīths.”¹

The Orientalist Mingana published several folios from a manuscript of *Ṣaḥīḥ al-Bukhārī* with an extensive introduction despite his lack of familiarity. He delves into the differences in the arrangement of the *Ṣaḥīḥ*’s chapters, asking whether the chapter on fasting comes first or the chapter on ḥajj, as if he discovered a massive flaw in the book, not realizing that Ḥadīth scholars were well aware of this difference and clearly mentioned it in their works.²

Likewise, Ibn Ḥajar notes a ḥadīth that was omitted in all manuscripts apart from the manuscript read to Firabrī.³ Be that as it may, there is no book in history that received scholarly attention, generation after generation, era after era, like Imām Bukhārī’s book.

TRANSMITTERS OF THE ṢAḤĪḤ

Muḥammad ibn Ṭāhir al-Maqdisī writes, “Many people have transmitted *Ṣaḥīḥ al-Bukhārī*, such as Firabrī, Ḥammād ibn Ṣhākīr, Ibrāhīm ibn Maʿqil an-Nasafī and Ṭāhir ibn Makhḥad an-Nasafī.”⁴ Al-Amīr ibn Mākūlā writes, “The last person to transmit the *Ṣaḥīḥ* from Bukhārī was Abū Ṭalḥah Maṣṣūr ibn Muḥammad ibn ‘Alī al-Bazdī from the people of Bazdah. He was reliable. He passed away in 329 AH.”⁵ Firabrī said, “Ninety thousand people heard the *Ṣaḥīḥ* from Muḥammad ibn Ismāʿīl though no one besides me remains who narrates it.”⁶

1 *Hudā as-Sārī*, 470.

2 [For an appraisal of Mingana’s criticisms, see Aḥmad as-Sallūm’s *Risālah fī Radd Shubah Minjānā ḥawl Ṣaḥīḥ al-Bukhārī* and Brown, *The Canonization of al-Bukhārī and Muslim*, pp. 384–386. Trans.]

3 *Fath al-Bārī*, 1:153. [Ibn Ḥajar is referring to Ṣāghānī’s manuscript of the *Ṣaḥīḥ*. See translator’s appendix 2 for more on this manuscript. Trans.]

4 *Siyar*, 12:398.

5 *Ikmāl*, 7:243; *Siyar*, 12:398.

6 *Siyar*, 12:398. [Dhahabī does not accept Firabrī’s statement quoted here. See Dhahabī, *Siyar*, 15:12. Shaykh Muḥammad ‘Awwāmāh explains that his critique is unwarranted. See ‘Awwāmāh, annotation on *Tadrīb ar-Rāwī*, 2:365–66. Ṣāliḥ Fathī explains that the words Dhahabī used here are *wa lam yaṣīḥ* (“it is inaccurate”), which is not a

Several recensions of the *Ṣaḥīḥ* gained prominence:

1. Abū Ishāq Ibrāhīm ibn Ma'qil an-Nasafī al-Ḥanafī (d. 295 AH), the judge of Nasaf.

He heard [hadīths] from Qutaybah ibn Sa'īd and many others. He travelled extensively in the pursuit of knowledge. Dhahabī said, "He wrote *al-Musnad al-Kabīr*, *Tafsīr* and other works, and he transmitted *Ṣaḥīḥ al-Bukhārī*." Ibrāhīm ibn Ma'qil an-Nasafī al-Ḥanafī's recension has reached us via the route of Khalaf ibn Muḥammad ibn Ismā'īl al-Khayyām (d. 361 AH). Imām Khaṭṭābī based his commentary on *Ṣaḥīḥ al-Bukhārī*, *A'lām al-Ḥadīth*, upon this recension. There are occasional omissions in his recension. Abū Ya'fā al-Khalīlī said, "He is reliable (*thiqah*), a prolific memorizer (*ḥāfiẓ*)."¹

2. Abū 'Abdillāh al-Ḥusayn al-Maḥāmīlī (235–330 AH).²

Bukhārī visited Baghdad many times, wherein he transmitted ḥadīths. The last person to transmit from him there was al-Ḥusayn ibn Ismā'īl al-Maḥāmīlī.³ I have a photocopied manuscript of this

criticism of the chain of transmission; rather, he disagrees that Firabrī was the last to transmit the *Ṣaḥīḥ*. See Ṣāliḥ Fathī, "Nuskhat Ṣaḥīḥ al-Bukhārī al-Aṣḥiyah wa Ashhar Riwayātihi," *Majallat al-Turāth an-Nabawi* 1:3 (2018), 77. Trans.]

1 *Siyar*, 13:493; cf. Nasafī, *al-Qand fi 'Ulamā' Samarqand*, 158, and Shaykh Abū Ghud-dah's annotation on *Shurūṭ al-A'imma al-Khamsah*, 161. [A handful of narrations of the *Ṣaḥīḥ* via the recension of Ibrāhīm ibn Ma'qil are found in secondary sources. For instance, Bayhaqī narrates, "Abū 'Abdillāh al-Ḥāfiẓ related to us: Abū Ṣāliḥ related to me: Ibrāhīm ibn Ma'qil narrated to us: Muḥammad ibn Ismā'īl [al-Bukhārī] narrated to us, saying: Aḥmad ibn Shabīb said: my father narrated to us, from Yūnus, who said: Ibn Shihāb said, from 'Urwah, from 'Ā'ishah (رضي الله عنها), who said, 'May Allah have mercy on the early emigrant women! When Allah revealed, "And they should let their headscarves fall to cover their necklines," they tore their shawls to use as headscarves.' This is how Bukhārī narrated it." See Bayhaqī, *as-Sunan al-Kubrā*, 7:142, no. 13,508; cf. Jumu'ah, *Riwayāt al-Jāmi' as-Ṣaḥīḥ wa Nusakhuḥu*, 145–146. Trans.]

2 *Tārīkh Baghdād*, 8:19–23.

3 *Ibid.*, 2:5. [Naẓār al-Firyābī put forward a similar claim. He bases the validity of this recension on Kirmānī's citation of a chain via Maḥāmīlī in the introduction to his commentary on *Ṣaḥīḥ al-Bukhārī* as well as the presence of a manuscript that is supposedly transmitted through this chain. See Kirmānī, *al-Kawākib ad-Darārī*, 1:10; Firyābī's annotations on *Fath al-Bārī*, 1:7. However, a number of experts have expressed

recension of *Ṣaḥīḥ al-Bukhārī* from the beginning until the chapter on "sudden death."

3. Abū Muḥammad Ḥammād ibn Shākir ibn Sawiyyah al-Warrāq an-Nasafī al-Ḥanafī (d. 311 AH).

He narrated from Tirmidhī and Bukhārī. He was one of the transmitters of *Ṣaḥīḥ al-Bukhārī* from its author. Bakr ibn Muḥammad ibn Jāmi' transmitted *Ṣaḥīḥ al-Bukhārī* from him.¹

4. Khalaf ibn Shāhid ibn al-Ḥusayn ibn Hāshim an-Nasafī (d. 308 AH).

He transmitted *al-Jāmi' as-Ṣaḥīḥ* from Bukhārī. The people of Samarra heard the *Jāmi'* from him. He worked for the postal service there in the year 302 AH. He passed away in Rajab 308 AH.²

5. Abū 'l-Faḍl Ṭāhir ibn al-Ḥusayn ibn Makhlad an-Nasafī.

[Najm ad-Dīn an-Nasafī (d. 537 AH) writes:]

He was a reliable student of Muḥammad ibn Ismā'il al-Bukhārī. He transmitted the *Jāmi'* from him. Abū Ya'lā 'Abd al-Mu'min ibn Khalaf an-Nasafī, Sa'id ibn Ibrāhīm ibn Ma'qil an-Nasafī and Muḥammad ibn Zakariyyā an-Nasafī narrated from him.

Muḥammad ibn Ismā'il ibn Yūsuf said: my grandfather, Abū

reservations on the validity of Maḥāmīlī's recension. Ibn Ḥajar writes that although Maḥāmīlī attended a few sessions of ḥadīth during Bukhārī's final visit to Baghdad, he did not transmit the *Ṣaḥīḥ*. In fact, many people have conflated his general transmission from Bukhārī as a transmission of his *Ṣaḥīḥ*. It appears as though Ibn Ḥajar is directing these comments to Kirmānī. See *Fath al-Bārī*, 1:7; Jumu'ah, *Riwayāt*, 210–212. Trans.]

1 *Ikmāl*, 4:394; *Siyar*, 5:15; *Taqyīd*, 1:314; *Shurūḥ al-A'imma al-Khamsah*, 161. [A handful of narrations of the *Ṣaḥīḥ* via the recension of Ḥammād ibn Shākir are found in secondary sources. For instance, Bayhaqī narrates, "Abū 'Abdillāh al-Ḥāfiẓ related to us, saying: Aḥmad ibn Muḥammad an-Nasawī related to me, saying: Ḥammād ibn Shākir narrated to us: Muḥammad ibn Ismā'il [al-Bukhārī] narrated to us: al-Ḥasan ibn Mudrik narrated to us, saying: Yahyā ibn Ḥammād narrated to me: Abū 'Awānah narrated to us, from 'Āṣim al-Aḥwal, who said, 'I saw the Prophet's bowl in the possession of Anas. . .'" See Bayhaqī, *as-Sunan al-Kubrā*, 1:47, no. 116; cf. Jumu'ah, *Riwayāt*, 164–69. Trans.]

2 *Qand*, 27.

‘Uthmān Sa‘īd ibn Ibrāhīm ibn Ma‘qil narrated to us, saying: my father, Muḥammad ibn Mūsā ibn Hudhayl, and Ṭāhir ibn al-Ḥusayn ibn Makhlad all narrated to us, saying: Muḥammad ibn Ismā‘īl al-Bukhārī narrated to us, saying: ‘Abdullāh ibn az-Zubayr al-Ḥumaydī narrated to us, saying: Sufyān ibn ‘Uyaynah narrated to us, from Yaḥyā ibn Sa‘īd al-Anṣārī, from Muḥammad ibn Ibrāhīm at-Taymī, who said: I heard ‘Alqamah ibn Waqqāṣ say: I heard ‘Umar ibn al-Khaṭṭāb say: the Messenger of Allah ﷺ said, “Actions are judged by intentions. Everyone will receive what they intended. Whoever migrated for Allah and His Messenger, their migration will be for Allah and His Messenger. Whoever migrated to acquire a worldly benefit or to marry a woman, their migration will be for the purpose they migrated.”¹

6. Muḥammad ibn Mūsā ibn Hudhayl.

Nasafī writes, “Abū ‘Uthmān Sa‘īd ibn Ibrāhīm ibn Ma‘qil said: my father, Muḥammad ibn Mūsā ibn Hudhayl, and Ṭāhir ibn al-Ḥusayn ibn Makhlad all narrated to us, saying: Muḥammad ibn Ismā‘īl narrated to us [. . .].”²

7. Abū ‘Abdillāh Muḥammad ibn Yūsuf ibn Maṭar al-Firabrī (231–320 AH).

He heard from ‘Alī ibn Khashram and others. He heard *Ṣaḥīḥ al-Bukhārī* several times: once in the year 248 in Firabr,³ a second time in Bukhara in 252,⁴ and a third time in Firabr in the years 253, 254 and 255; the third instance was mentioned by Ghunjar in *Tārīkh Bukhārā*.⁵ He was in possession of Bukhārī’s original exemplar, from which his students copied. This bolstered his rank and served as a testimony to his truthfulness.⁶ Ḥāfiẓ Ibn Ḥajar writes, “His recension of the

1 Ibid., 158–159.

2 Ibid., 158.

3 *Taqyīd*, 1:132; *Siyar*, 11:15.

4 *Taqyīd*, 1:132; *Siyar*, 11:15.

5 *Taqyīd*, 1:132.

6 *Ifādat an-Naṣīḥ*, 18.

Ṣaḥīḥ is the most complete.”¹ The recension of Firabrī is well known, widespread and relied upon throughout the world today. Many have transmitted from Firabrī, but his most prominent students were Abū Zayd al-Marwazī the jurist, Ibn as-Sakan, Sarakhsī and Kushmīhanī.

8. Abū Ṭalḥah Maṣṣūr ibn Muḥammad ibn ‘Alī ibn Qarīnah al-Bazdī (d. 329 AH).

Al-Amīr Ibn Mākūlā writes, “He was reliable. He was the last to transmit *al-Jāmi‘ aṣ-Ṣaḥīḥ* from Bukhārī.”² Al-Ja‘far al-Mustaghfirī writes, “They criticize his transmission due to his young age at the time of audition. The book was recited to him from Ḥammād ibn Shākīr’s manuscript. His townsmen heard from him, and he became a destination of academic travel during his day.”³

9. Masīḥ ibn ‘Iṣmah ash-Shīrakathī an-Nasafī.

He transmitted *al-Jāmi‘ aṣ-Ṣaḥīḥ* from Bukhārī. Abū ‘l-Aḥwaṣ Muḥammad ibn Maslamah ad-Dihqān transmitted the work from him.⁴

10. Maḥīb ibn Sulaym.⁵
11. Abū ‘l-Faḍl Ja‘far ibn Muḥammad ibn al-‘Abbās at-Tūbanī.

[Sam‘ānī writes:]

He was the chief (*dihqān*) of Tūban, and the freed slave of the leader of the believers. He was known as Ja‘far al-Kabīr. He settled in the city of Tūban and left behind a progeny. He heard *al-Jāmi‘ aṣ-Ṣaḥīḥ* from Abū ‘Abdillāh Muḥammad ibn Ismā‘īl. They found the reading

1 *Taghliq at-Tāliq*, 5:435.

2 *Ikmāl* 7:243.

3 *Siyar*, 15:279. [There is a difference of opinion on the name of Abū Ṭalḥah’s ancestor: it is either Qarīnah or Muzaynah. Likewise, his affiliation is Bazdī, but “Bazdawī” is also used. Ibn Nāṣir ad-Dīn ad-Dimashqī writes, “Bazdī: an ascription to the city of Bazdah [. . .] and ‘Bazdawī’ is also said. From them is the long-lived Abū Ṭalḥah Maṣṣūr ibn Muḥammad [ibn ‘Alī] ibn Qarīnah—it is said: Muzaynah.” See Dimashqī, *Tawḍīḥ al-Mushtabih*, 1:450–451; Ibn Nuqṭah, *Ikmāl al-Ikmāl*, 4:622. Trans.]

4 *Ikmāl*, 7:246.

5 Khalīlī, *Irshād*, 959.

certificate of Abū Ṭalḥah Maṣṣūr ibn 'Alī ibn Muzabnah [*sic*], the chief of Bazdah, in the handwriting of Ja'far ibn Muḥammad al-Kabīr on the cover of the *Jami'*. Based on that, his [Abū Ṭalḥah's] audition was deemed reliable according to some. Thus, he became a destination of academic travel and was the last to transmit the *Jami'* from him.¹

Transmitters from Firabrī

Ibn Rushayd mentions seven transmitters of *Ṣaḥīḥ al-Bukhārī* from Firabrī.² Rushāṭī said, "Firabrī is primarily relied upon in the transmission of Bukhārī's book."³ Ibn Rushayd writes,

Today, the recognized route to Bukhārī in the East and the West with continuous auditions is the route of Firabrī. He was in possession of Bukhārī's original exemplar, from which his students copied. This bolstered his rank and served as a testimony to his truthfulness.⁴

Droves of people heard *Ṣaḥīḥ al-Bukhārī* from Firabrī. In *Ifādat an-Naṣīḥ*, Ibn Rushayd mentions seven people who heard *Ṣaḥīḥ al-Bukhārī* from Firabrī: 1) Abū Ishāq al-Mustanlī; 2) Abū Muḥammad al-Ḥammūyī; 3) Abū 'l-Haytham al-Kushmīhanī; 4) Abū Zayd Muḥammad ibn Aḥmad ibn 'Abdillāh al-Marwazī, the most eminent transmitter to narrate the book from Firabrī; 5) Abū Aḥmad Muḥammad ibn Yūsuf ibn al-Makkī al-Jurjānī; 6) Abū 'Alī Ismā'īl ibn Abī Naṣr Muḥammad ibn Aḥmad ibn Ḥājib al-Kushānī; and 7) Sa'īd ibn 'Uthmān ibn as-Sakan al-Baghdādī, the Ḥadīth expert.⁵

The editor of *Ifādat an-Naṣīḥ*, Dr Muḥammad ibn al-Ḥabīb ibn al-Khūjah, added the following names: 1) Muḥammad ibn 'Umar ash-Shabbūyah; 2) Abū Ḥamid Aḥmad ibn 'Abdillāh ibn Nu'aym an-Nu'aymī; 3) Muḥammad ibn Khālīd al-Ḥasan Firabrī; 4) Abū Naṣr

1 Sam'ānī, *Ansāb*, 3:102.

2 *Ifādat an-Naṣīḥ*, 17–18.

3 Ibid., 15.

4 Ibid., 18.

5 *Siyar*, 16:117.

Aḥmad ibn Muḥammad al-Akhsikātī; 5) Firabrī's grandson, Aḥmad ibn 'Abdillāh ibn Muḥammad ibn Yūsuf al-Firabrī.¹

Dr Muḥammad Ishāq Khān added the following names: 1) Abū Bakr Muḥammad ibn Ḥamm ibn Nāqib al-Bukhārī; 2) Abū Bakr Muḥammad ibn Aḥmad ibn Matt al-Ishtikhanī; 3) Abū Nu'mān Yaḥyā ibn al-Khathlānī [*sic*];² and 4) Abū 'l-Ḥasan 'Alī ibn Aḥmad al-Jurjānī.

I have come across the following additional names: 1) Ismā'īl al-Ḥājibī;³ 2) Abū Naṣr al-Kushānī;⁴ and 3) Zurārah.⁵

Therefore, the total number of documented transmitters from Firabrī is 19 Ḥadīth scholars. The most eminent is Abū Zayd al-Marwazī and the most prominent is Kushmīhanī.

[Details on] the Transmitters from Firabrī

1. Abū Ishāq Ibrāhīm ibn Aḥmad ibn Ibrāhīm al-Balkhī al-Mustamlī (d. 376 AH).

He narrated the Ṣaḥīḥ from Firabrī in 314 AH. Abū Dharr 'Abd ibn Aḥmad, 'Abd ar-Raḥmān ibn 'Abdillāh ibn Khālīd—in Andalusia, and Ḥāfiẓ Aḥmad ibn Muḥammad ibn al-'Abbās al-Balkhī have narrated from him. Abū Dharr said, "He was among the reliable and precise scholars of Balkh." He passed away in 376 AH.⁶

2. Aḥmad ibn 'Abdillāh ibn Muḥammad ibn Yūsuf al-Firabrī.

He transmitted the Ṣaḥīḥ from his grandfather, as mentioned in the footnotes of *Ifādat an-Naṣīḥ*.⁷

1 *Ifādat an-Naṣīḥ*, 21–22.

2 [Ṣāliḥ ibn Muḥammad al-Fullānī (d. 1218 AH) transmits the Ṣaḥīḥ via Firabrī's student, the ascetic of Samarqand, Abū Luqmān Yaḥyā ibn 'Amūnār ibn Muqbil ibn Shāhān al-Khatlānī, who lived for 143 years. The name Abū Nu'mān Yaḥyā ibn al-Khathlānī mentioned here is a typographical error. See Fullānī, *Qatf ath-Thamar*, 40–43; Tīrḥutī, *al-Yānī' al-Jānī*, 57 ff.; Jumū'ah, *Riwayāt al-Jāmi' as-Ṣaḥīḥ*, 316; Nadwī, *al-Farā'id fi'Awālī al-Asānīd wa Chawālī al-Fawā'id*, 116. Trans.]

3 *Siyar*, 16:521.

4 *Ansāb*, 6:4.

5 *Taqyid*, 1:102.

6 *Siyar A'lām an-Nubalā'*, 16:492; *an-Nujūm az-Zāhirah*, 4:161.

7 *Ifādat an-Naṣīḥ*, 23, footnote no. 85.

3. Abū Ḥamid Aḥmad ibn 'Abdillāh ibn Nu'aym ibn al-Khalīl an-Nu'aymī (d. 386 AH).¹

He narrated from Abū 'l-'Abbās ad-Daghūlī, al-Ḥusayn ibn Muḥammad as-Sinjī and Ibrāhīm ibn Ḥamdawayh. He transmitted Bukhārī's *Jāmi'* from Firabrī. He was in his nineties when he passed away in Herat in the year 386 AH.²

[*] Abū Aḥmad Aḥmad ibn Muḥammad ibn Aḥmad ibn Maḥfūz al-Warqūdī. He transmitted *Ṣaḥīḥ al-Bukhārī* from Firabrī.³

4. Aḥmad ibn Ḥājib ibn Muḥammad al-Kushānī (d. 392 AH) [sic].⁴
5. Zurārah.

In *Ṭabaqāt Ahl Shīrāz*, Muḥammad ibn 'Abd al-'Azīz al-Qaṣṣār mentioned that Abū Aḥmad Muḥammad ibn Muḥammad ibn Yūsuf ibn Makkī al-Jurjānī entered Shiraz and narrated ḥadīth there. The masses, judges and reliable people gathered around him; they positioned him by the Maṣāḥif entrance and heard from him. He had authorization for *Ṣaḥīḥ al-Bukhārī* via Zurārah [sic], from Firabrī.⁵

1 Ibn Mākūlā, *Ikmāl*, 7:378.

2 *Siyar A'lām an-Nubalā'*, 16:488; Sam'ānī, *at-Taḥbīr fī 'l-Muḥjam al-Kabīr*, 2:95.

3 *Ansāb*, 5:64 [13:317].

4 *Ikmāl*, 7:185. [The provided reference to Ibn Mākūlā's *Ikmāl* under the entry of Kushānī does not mention Aḥmad ibn Ḥājib al-Kushānī. There is mention of his son Muḥammad and grandson Ismā'īl, both of whom will be mentioned later in Dr A'zamī's list. However, in his supplementary work to *Ikmāl* entitled *Ikmāl al-Ikmāl*, Ibn Nuqṭah provides an entry for Aḥmad ibn Ḥājib where he mentions that Aḥmad's agnomen was Abū 'Umar, he was reliable, his son Muḥammad narrates from him, and he passed away after 330 AH. There is no mention of him transmitting the *Ṣaḥīḥ* from Firabrī. See Ibn Nuqṭah, *Ikmāl al-Ikmāl*, 3:326; cf. annotations on *Ikmāl*, 4:564. Trans.]

5 Ibn Nuqṭah, *Ṭaqyīd*, 1:102–103. [In the mentioned reference, Ibn Nuqṭah states that Abū Aḥmad Muḥammad al-Jurjānī had authorization for *Ṣaḥīḥ al-Bukhārī* "via Zurārah, from Firabrī." No biographical information was provided for Zurārah. In his edition of *Ṭaqyīd* (1:110 and 258), the editor Sharīf at-Tashādī notes a manuscript variant that contains the last passage as "he transmitted it via Firabrī (*rawāhu 'an al-Firabrī*)" without any mention of Zurārah. Earlier, A'zamī cited Ibn Rushayd saying that Abū Aḥmad al-Jurjānī was a direct student of Firabrī. Therefore, the name Zurārah is a scribal error. Also see Sallūm, "Introduction," in *Mukhtaṣar an-Naṣīḥ*, 69. Trans.]

6. Abū 'Alī Sa'īd ibn 'Uthman ibn as-Sakan al-Bazzār al-Baghdādī al-Miṣrī (294–353 AH).

He heard ḥadīths in Baghdad, Harran, Damascus and Nishapur. He heard *Ṣaḥīḥ al-Bukhārī* from Muḥammad ibn Yūsuf al-Firabrī in Khurasan.¹ Towards the latter part of his life, after extensive travels, he settled down in Egypt. Earnings from business supported his extensive travels. He was the first to bring and transmit the *Ṣaḥīḥ* in Egypt. He authored many books, but they are found among the North Africans. Among his works is *Ṣaḥīḥ Ibn as-Sakan*.²

7. Abū Muḥammad 'Abdullāh ibn Aḥmad ibn Ḥammūyah as-Sarakhsī (293–381 AH).

He heard *al-Musnad al-Kabīr* and the *Tafsīr* of 'Abd ibn Ḥumayd ibn Ibrāhīm ibn Khuzaym ash-Shāshī, *Musnad ad-Dārimī* from 'Isā ibn 'Umar as-Samarqandī, and Bukhārī's *al-Jāmi' aṣ-Ṣaḥīḥ* from Firabrī in the year 316 AH.³ He authored a book on the number of ḥadīths in *Ṣaḥīḥ al-Bukhārī*. Abū Dharr al-Harawī and others narrated from him. Abū Dharr said, "I recited to him; he is reliable."⁴

8. Abū 'l-Ḥasan 'Alī ibn Aḥmad ibn 'Abd al-'Azīz al-Jurjānī (d. 366 AH).⁵

He heard from 'Umar ibn Bujayr and others, and al-Ḥākim and others narrated from him. He transmitted *al-Jāmi' aṣ-Ṣaḥīḥ* from Firabrī.

9. Muḥammad ibn Aḥmad ibn Ḥājib al-Kushānī ad-Dihqān.

10. Abū 'Alī Ismā'il ibn Muḥammad ibn [Aḥmad ibn] Ḥājib al-Kushānī.

[Sam'ānī writes:] He heard *Ṣaḥīḥ al-Bukhārī* alongside his father from Firabrī in Firabr in the year 316 AH.⁶ [Dhahabī writes:] He transmitted

1 *Siyar A'lām an-Nubalā'*, 16:117.

2 Kattānī, *ar-Risālah al-Mustaṭrafah*, 23.

3 Sam'ānī, *Ansāb*, 4:292–293.

4 *Siyar A'lām an-Nubalā'*, 16:292–293.

5 Sahrī, *Tārīkh Jurjān*, 276–277; *Siyar A'lām an-Nubalā'*, 16:247.

6 Sam'ānī, *Ansāb*, 4:6.

Ṣaḥīḥ al-Bukhārī from Firabrī. He heard it in the year 320 AH. He was the last to narrate *Ṣaḥīḥ al-Bukhārī* with an elevated chain. Abū Sahl al-Abīwardī, Shujā'ī, 'Umar ibn Aḥmad as-Samarqandī and others have narrated from him. Dhahabī said, "He was senior and lived a long life." Al-Mu'taman as-Sājī said, "He passed away in the year 392 AH."¹

11. Muḥammad ibn Aḥmad ibn Matt as-Samarqandī al-Ishtikhanī (d. 388 AH).²

He heard *Ṣaḥīḥ al-Bukhārī* from Firabrī in the year 319 AH. Abū Naṣr ad-Dāwūdī said,

I visited Ibn Matt in Ishtikhan. He asked me, "Have you heard Bukhārī's *Jāmi'*?" I said: "yes." He asked, "From whom?" I said, "From Ismā'il al-Ḥajībī." He said, "Hear it from me, because I was an adult when I heard it and he was being carried around on people's shoulders."

12. Abū Zayd Muḥammad ibn Aḥmad ibn 'Abdillāh al-Marwazī.³

He was a leading Shāfi'ī jurist who travelled extensively. He heard [ḥadīths] from Aḥmad ibn Muḥammad al-Mundhirī, Muḥammad ibn 'Abdillāh as-Sa'dī and others. He heard *Ṣaḥīḥ al-Bukhārī* from Firabrī in the year 318 AH.⁴ He transmitted the *Ṣaḥīḥ* in Basra and Shiraz;⁵ he sojourned in Makkah and transmitted the *Ṣaḥīḥ* there. Al-Khaṭīb al-Baghdādī said, "He was the most eminent of its transmitters."⁶

13. Abū Bakr Muḥammad ibn Ḥamm ibn Nāqib al-Bukhārī aṣ-Ṣaḥ-fār (d. 381 AH).⁷

1 *Siyar A'lām an-Nubalā'*, 16:481. [Ibn Nuqṭah concurs with Dhahabī that Ismā'il al-Kushānī heard the *Ṣaḥīḥ* from Firabrī in the year the latter passed away, 320 AH. See Ibn Nuqṭah, *Taqyīd*, 1:407. For an example of a ḥadīth found exclusively in Ismā'il al-Kushānī's recension via Firabrī, see Mizzī, *Tuhfat al-Ashraf*, 5:222–223. Trans.]

2 *Siyar A'lām an-Nubalā'*, 16:521; Subkī, *Ṭabaqāt ash-Shāfi'iyyah al-Kubrā*, 3:99.

3 *Siyar A'lām an-Nubalā'*, 16:313–315.

4 *Ibid.*, 16:315.

5 Sam'ānī, *Ansāb*, 3:239.

6 *Tārīkh Baghdād*, 1:314; *Ifādat an-Naṣīḥ*, 22.

7 *Siyar A'lām an-Nubalā'*, 16:424–425; Ibn Mākūlā, *Ikmāl*, 7:422.

He heard [ḥadīths] from al-Ḥusayn ibn Ismāʿīl al-Fārīsī and Muḥammad ibn Saʿīd. He narrated *Ṣaḥīḥ al-Bukhārī* from Firabrī.

14. Muḥammad ibn Khālīd ibn al-Ḥasan al-Firabrī.

Abū Sulaymān al-Khaṭṭābī said, “Muḥammad ibn Khālīd ibn al-Ḥasan al-Firabrī narrated *al-Jāmiʿ aṣ-Ṣaḥīḥ* from Firabrī except for some ḥadīths towards the end [sic].”¹

15. Abū ʿAlī Muḥammad ibn ʿUmar ibn Shabbūyah al-Marwazī (d. 296 AH).²

He was a senior Ṣufī mentor. He heard the *Ṣaḥīḥ* from Firabrī in 316 AH, and he transmitted it in Merv in 378 AH.

16. Abū Aḥmad Muḥammad ibn Muḥammad ibn Yūsuf al-Makkī al-Jurjānī (d. 374 AH).³

He travelled to the Levant and Egypt. He narrated from Baghawī, Ibn Ṣāʿid and others. He transmitted *Ṣaḥīḥ al-Bukhārī* from Firabrī in Basra and Sutrān.

17. Abū ʿl-Haytham Muḥammad ibn al-Makkī ibn [Muḥammad ibn al-Makkī ibn] Zurāʿ al-Marwazī al-Kushmīhanī (d. 389AH).⁴

¹ *Ifādat an-Naṣīḥ*, 23, footnote no. 85. [In his commentary on *Ṣaḥīḥ al-Bukhārī*, Khaṭṭābī writes that he narrates most of the *Ṣaḥīḥ* from the recension of Ibrāhīm ibn Maʿqil “except some ḥadīths in the ending that were transmitted from Muḥammad ibn Yūsuf al-Firabrī. Muḥammad ibn Khālīd ibn al-Ḥasan narrated them to me, saying: Firabrī narrated them to us.” See Khaṭṭābī, *Aʿlām al-Ḥadīth*, 1:106. Trans.]

² *Siyar Aʿlām an-Nubalāʾ*, 16:423; *Ikmāl*, 5:107–108; *Ansāb*, 7:285.

³ *Tārikh Jurjān*, p. 427. [The editor of *Tārikh Jurjān* writes that he was unable to locate a place called Sutrān and proposes Shiraz and Siraf. Jumuʿah Fathī quotes the same passage from *Tārikh Jurjān* but replaces the word Sutrān with Shiraz. See Jumuʿah, *Riwayāt*, 302. As we saw earlier, Muḥammad ibn ʿAbd al-ʿAzīz al-Qaṣṣār mentioned in *Tabaqāt Ahl Shīrāz* that Abū Aḥmad al-Jurjānī travelled to Shiraz and transmitted the *Ṣaḥīḥ* there. Therefore, the correct word is most likely Shiraz, not Sutrān. See Ibn Nuqṭah, *Taqyīd*, 1:102–103. Trans.]

⁴ *Siyar Aʿlām an-Nubalāʾ*, 16:491–492. [Ibn Rushayd writes that his ancestor’s name is vowelized as Zurāʾ: a *ḍammah* on the *zāy* and one *rāʾ*. An alternative vowelization with a *shaddah* on the *rāʾ* is provided in the marginal notes of the manuscript. See *Ifādat an-Naṣīḥ*, 36; Ibn Nuqṭah, *Ikmāl al-Ikmāl*, 2:649. Trans.]

He narrated from 'Abdullāh ibn Muḥammad ibn Ibrāhīm ad-Dāghūnī and Muḥammad ibn Aḥmad ibn 'Āṣim. He transmitted *Ṣaḥīḥ al-Bukhārī* multiple times from Firabrī. Abū Dharr al-Harawī, Karīm al-Marwaziyyah, Abū Sahl Muḥammad ibn Aḥmad al-Hafṣī and others have narrated from him. Dhahabī said, "He was truthful (*ṣadūq*)."

Transmitters from Kushmīhanī

1. Muḥammad ibn Aḥmad ibn Muḥammad al-Ḥākim al-Muzakkī (d. 444 AH).

He heard ḥadīth in Khurasan and Makkah. He narrated from Zāhir as-Sarakhsī and Ḥaddādī.¹

2. Abū 'Abdillāh Muḥammad ibn 'Alī ibn Muḥammad ibn al-Ḥasan al-Khabbāzī (d. 449 AH).

He travelled to Abū 'l-Haytham al-Kushmīhanī to hear *Ṣaḥīḥ al-Bukhārī*; he heard it from him, and it was recited to him. Yamīn ad-Dawlah Abū 'l-Qāsim Muḥammad ibn Nāṣir ad-Dīn summoned him to Ghaznah. He heard his recitation intently, hosted him and sent him to Nishapur. In his day, reliance was upon his audition and manuscript.²

3. Muḥammad ibn Sa'īd ibn Sakhtawayh al-Isfarāyīnī.

He resided in Makkah and passed away there. He transmitted *Ṣaḥīḥ al-Bukhārī* from Abū 'l-Haytham in Makkah.³

4. Muḥammad ibn 'Abd ar-Raḥīm ibn al-Ḥasan al-Atharī al-Khubūshānī (d. c. 430 AH).

He narrated from Zāhir, Ḥaddādī and Abū Nu'aym. He was a reliable transmitter from the experts of Ḥadīth.⁴

1 *Al-Muntakhab min as-Siyāq*, 39.

2 *Ibid.*, 43.

3 *Ibid.*, 46.

4 *Ibid.*, 48.

5. Abū Sahl Muḥammad ibn Aḥmad ibn ‘Ubaydillāh al-Ḥafṣī al-Marwazī (d. after 465 AH)

A shaykh of good repute. “He was from the laity, but he was of reliable audition.” His audition of Ṣaḥīḥ al-Bukhārī from Kushmīhanī became known in Merv. The author of *Muntakhab* opines that Ḥafṣī was the last person to transmit the Ṣaḥīḥ from Kushmīhanī. Thus, the scholars of Merv heard from him. That audition earned him such honour and acceptance that he was escorted to Nishapur where Nizām al-Mulk hosted him. The Ṣaḥīḥ was recited to him in the Nizāmiyyah in a gathering also attended by the children of the judges, imams and authorities.¹

6. Aḥmad ibn Muḥammad ibn ‘Abdillāh al-Bajalī an-Naysābūrī aṣ-Ṣūfī (362–449 AH).

He was the leading Ḥadīth expert of his day. Scholars recited to, and heard from, him in Nishapur, Isfahan, Tabaristan, the cities of Khurasan and Transoxiana.²

7. Abū ‘Abd ar-Raḥmān Ismā‘īl ibn Aḥmad ibn ‘Abdillāh aḍ-Ḍarīr (361–after 440 AH).

He travelled extensively in the pursuit of knowledge. He authored well-known works in the disciplines of the Qur‘ān, Qur‘ānic recitation and Ḥadīth.³ Abū Bakr al-Khaṭīb recited Ṣaḥīḥ al-Bukhārī to him in three sittings.⁴

8. Abū Ṭāhir al-Ḥusayn ibn ‘Alī ibn al-Ḥasan al-Hamadhānī.

1 Ibid., 60. [Dhahabī writes that Ḥafṣī passed away in 465 AH, whereas Sam‘ānī writes, “I believe he passed away in 466 AH.” See *Siyar*, 18:245; *Ansāb*, 2:239; *Jumū‘ah*, *Riwayāt*, 292. *Al-Muntakhab min as-Siyāq* is Abū Ishāq as-Ṣarīfīnī’s (d. 641 AH) abridgement of ‘Abd al-Ghaffār al-Fārisī’s (d. 529 AH) *Tārīkh Naysābūr*. That Ḥafṣī was the last to transmit Ṣaḥīḥ al-Bukhārī from Kushmīhanī should, therefore, be ascribed to the author of *Tārīkh Naysābūr*, not the author of *Muntakhab*. Trans.]

2 *Al-Muntakhab min as-Siyāq*, 93–94.

3 Ibid., 129–130.

4 Sam‘ānī, *Ansāb*, 4:327.

He travelled to Nishapur to study Ḥadīth, then to Sarakhs where he wrote, and then to Kushmīhan where he heard *Ṣaḥīḥ al-Bukhārī* from Abū 'l-Haytham al-Kushmīhanī.¹

9. Al-Ḥajjāj ibn Muḥammad ibn Abī Sa'īd as-Sakhtawī al-Isfarā-yīnī.

His father resided in Makkah.²

10. Abū 'Uthmān Sa'īd ibn Muḥammad ibn Aḥmad al-Baḥīrī al-Mulqābādhi [d. 451 AH].

A senior, reliable shaykh from a household of spirituality and uprightness. He was "from the prominent members of the Prophet's progeny and one of the Ṣūfīs." He heard the *Ṣaḥīḥ* from Kushmīhanī in Merv.³

11. Abū 'l-Khayr [Muḥammad] ibn Abī 'Imrān [d. 471 AH].

He was the last person to transmit *Ṣaḥīḥ al-Bukhārī* from Kushmīhanī from Firabrī.⁴

12. Abū 'l-Ḥasan al-'Alā' ibn Muḥammad ibn Muḥammad al-Isfārāyīnī.⁵
13. Umm al-Kirām Karīmah bint Aḥmad al-Marwazīyyah (d. 463 AH).

She resided in Makkah.⁶

1 *Al-Muntakhab min as-Siyāq*, 199–200.

2 *Ibid.*, 212.

3 *Ibid.*, 232–233.

4 *At-Tahbīr fī 'l-Muḥjam al-Kabīr*, 2:151 [cf. Sam'ānī, *Ansāb*, 11:117; *Siyar*, 18:383. Earlier, we saw that 'Abd al-Ghaḥfār al-Fārisī opines that Ḥaḍḍī was the last to transmit the *Ṣaḥīḥ* from Kushmīhanī. The difference may stem from the varying opinions on whether Abū 'l-Khayr's audition from Kushmīhanī was established. Sam'ānī believed that the allegations that Abū 'l-Khayr never heard from him were unfounded. That explains why Sam'ānī maintained that Abū 'l-Khayr was the last surviving student to transmit the *Ṣaḥīḥ* from Kushmīhanī. See *Siyar*, *op cit.*; Ibn Ḥajar *Lisān al-Mizān*, 7:540. Trans.]

5 *Al-Muntakhab min as-Siyāq*, 401.

6 *Ibid.*, 427.

14. Abū Dharr ‘Abd ibn Aḥmad al-Harawī [d. 434 AH].¹

15. Ja‘far ibn Muḥammad al-Mustaghfirī [d. 430 AH].²

¹ *Iṣṣādat an-Naṣīḥ*, 37.

² *Siyar A‘lām an-Nubalā’*, 17:564.

Chapter 2

THE ROLE OF ISNĀD IN ISLAMIC CIVILIZATION

History shows that Islamic civilization is unrivaled when it comes to its attention to the transmitters of its history, books and narratives of its prophets and their exhaustive efforts in this regard. Indeed, their attention to the chains of transmission and narrators was not limited to the religious disciplines; but it also included belles-lettres, historical reports and other fields, whereby their attention to Prophetic ḥadīths was far deeper [than other people's methods] and possessed greater nuance. The Qur'ān and the Prophetic Sunna are to remain till the Day of Judgement, and so towards that end the Muslims have instituted an unprecedented system of education—unapparelled today and in the past. The foundations of this system were put in place during the Prophetic era, and rest on two fundamental principles.

The *first principle* is the transmission of knowledge via the chain of transmission (*isnād*), which entails ascribing a statement to its source or its transmitter. In his *Ṣaḥīḥ*, Imām Bukhārī mentions:

CHAPTER: THE STATEMENT OF A ḤADĪTH SCHOLAR:

HE NARRATED TO US OR HE RELATED US. . .

- Abū 'l-ʿĀliyah narrated on the authority of Ibn 'Abbās [ؓ], from the Prophet ﷺ, from what he narrates from his Lord ﷻ.
- Anas [ؓ] narrated on the authority of the Prophet ﷺ, who narrates from his Lord ﷻ.

- Abū Hurayrah [رضي الله عنه] narrated on the authority of the Prophet ﷺ, who narrates from your Lord ﷻ.¹

Abū 'Alī al-Jayyānī said, "Allah (Exalted is He) distinguished this civilization with three unprecedented traits: *isnād*, knowledge of genealogy and desiential inflection (*īrāb*)."

Al-Ḥākim an-Naysābūrī said,

Had it not been for *isnād* and scholarly insistence upon it, the light-house of Islam would have collapsed and the heretics and innovators would have fabricated ḥadīths and altered the chains of transmission. Undoubtedly, reports are fragmented when they are devoid of chains of transmission.

Abū 'l-'Abbās Muḥammad ibn Ya'qūb narrated to us, saying: al-'Abbās ibn Muḥammad ad-Dūrī narrated to us, saying: Abū Bakr ibn Abī 'l-'Aswad narrated to us, saying: Ibrāhīm Abū Ishāq aṭ-Ṭāḷqānī narrated to us, saying: Baqiyyah narrated to us, saying: 'Utbah ibn Abī Ḥakīm narrated to us that he was with Ishāq ibn Abī Farwah in the presence of Zuhri. Ibn Abī Farwah began saying, "The Prophet ﷺ said." Zuhri told him, "May Allah destroy you, Ibn Abī Farwah! How bold are you against Allah! Can you not mention the *isnād* for your ḥadīth? You are narrating to us ḥadīths that have no reins or bridles."²

This is how Ḥadīth scholars from the first generation perceived the vital status of *isnād* in the discipline of Ḥadīth, for it serves as its most important pillar and foundation vis-à-vis discussions of probity and retention. Likewise, they understood that content criticism cannot be applied accurately without an analysis of the *isnād*.³ No statement can be authentic until its chain of transmission is established.

¹ *Al-Jāmi' aṣ-Ṣaḥīḥ*, 1:22.

² *Mārifat 'Ulūm al-Ḥadīth*, 6. The exchange between Zuhri and Ibn Abī Farwah can be found in [Sam'ānī's] *Adab al-Imlā' wa 'l-Istīmālā*, 5. These reports can be found *Tadrib ar-Rāwī*, 2:605. [On the origins of Abū 'Alī al-Jayyānī's remarks, see Shaykh 'Awwāmah's annotations to *Tadrib ar-Rāwī*, 4:581. Trans.]

³ [When a person says a ḥadīth has problematic content, he either believes the Prophet ﷺ himself made a problematic statement or alternatively he believes someone in the chain leading to the ḥadīth made an error in transmission. When Ḥadīth scholars

Ibn Ḥazm said,

The transmission of reliable narrators, successively reaching back to the Prophet ﷺ, has been used by Allah to distinguish the Muslims from other sects. Interrupted and problematic chains are found among the Jews, but they do not reach [the time of] Mūsā [ﷺ] like we reach [the time of] Muḥammad ﷺ. They stop short of Mūsā's lifetime with a gap of over thirty generations. In fact, it is not possible for them to reach a Prophet's disciple or his follower.¹

Many statements have been related from the predecessors (*ṣalaf*) emphasizing the importance of *isnād*. Ibn al-Mubārak said, "*Isnād* is part of the religion. Were it not for *isnād*, anyone could say whatever they wanted."² Sufyān ibn 'Uyaynah said, "Zuhri narrated a ḥadīth one day, so I said, 'Present it without an *isnād*.' Zuhri said, 'Do you climb to the roof without the stairs?'" Thawri said, "*Isnād* is the weapon of the believer."³ Aḥmad ibn Ḥanbal said, "Seeking elevated chains is the practice of the predecessors. The students of 'Abdullāh [ibn Ma'sūd] would travel from Kufa to Madīnah to learn and hear from 'Umar." Muḥammad ibn Aslam aṭ-Ṭūsī said, "Shortness of the *isnād* is closeness to Allah ﷻ." Muḥammad ibn Sīrīn said, "This knowledge is religion; so be wary of whom you take your religion from." He [Ibn Sīrīn] also said,

They did not ask for *isnād* [in earlier times], but when the strife (*fitnah*)

found the content of a ḥadīth problematic, they would identify a flaw in the chain, as it was inconceivable that the Prophet could utter something problematic. Ibn aṣ-Ṣalāḥ has explained this idea in clear terms: "When the text of a ḥadīth (*matn*) is inauthentic, it is impossible for it to have an authentic chain." See Ibn aṣ-Ṣalāḥ, *Fatāwā Ibn aṣ-Ṣalāḥ*, 45. With this in mind, one can understand why Ḥadīth scholars primarily focused on *isnād*-based criticism, and how the content of a ḥadīth impacted their evaluation of its chain of transmission. On the primacy of *isnād* criticism, see Idlibī, *Manhaj Naqd al-Matn*, 190; Ḥasanī, *Mārifat Madār al-Isnād*, 1:534. Trans.]

1 [Ibn Ḥazm's remarks have been paraphrased here by Suyūṭī in *Tadrīb ar-Rāwī*. For the full version, see Ibn Ḥazm, *Fiṣal*, 2:67–70. Trans.]

2 Introduction to *Ṣaḥīḥ Muslim*, 1:12; *Sharaf Aṣḥāb al-Ḥadīth*, 41, no. 78; *Ilmāʿ*, 194.

3 Al-Khaṭīb al-Baghdādī cites it with a chain of transmission in *Sharaf Aṣḥāb al-Ḥadīth*, 42, no. 81.

occurred, they said, "Name your sources for us: those who belong to the Ahl as-Sunnah, their ḥadīths will be accepted; and those who are innovators, their ḥadīths will be rejected."¹

The *second principle* was the preservation of books. It was unacceptable for a scholar, however knowledgeable he may have been, to acquire a book and teach it without first acquiring a manuscript that corresponded to the original exemplar. In this regard, Imām Mālik maintained a set of prerequisites for the validity of authorization:

The secondary copy [of the book used for authorization] should be cross-referenced with the exemplar until they are identical. In addition, the authorizer should be adept in what he is authorizing, reliable in his faith and transmission, and recognized for knowledge. Moreover, the one seeking authorization should be from the people of knowledge and characterized by it, so that knowledge is entrusted to the worthy.²

AUTHOR'S PERSONAL CHAIN OF TRANSMISSION

Every book, therefore, has a pedigree. For instance, the pedigree for this manuscript of *al-Jāmi' as-Ṣaḥīḥ* as it relates to me is as follows:

I narrate the *Ṣaḥīḥ* on the authority of many teachers. The most prom-

1 [There is considerable debate on the interpretation of *ḥimāh* in the words of Ibn Strīn. Some scholars opine that it refers to the assassination of 'Uthmān ibn 'Affān. See Qurṭubī, *Muflīḥ*, 1:123; Abū Ghuddah, *Lamaḥāt*, 73. Based on a statement of Ibrāhīm an-Nakha'ī that people only began asking for *isnād* during the era al-Mukhtār ibn Abī 'Ubayd ath-Thaqafī (d. 67 AH), some argue for a later date. See Aḥmad, *al-'Ilal wa Mārifat ar-Rijāl*, 3:380; 'Awwāmah, annotations on *Tadrib ar-Rāwī*, 3:160. With variations on the specific date, many contemporary scholars agree that the fabrication of ḥadīths began around the year 40 AH. Mujīr al-Khaṭīb explains that fabrication began during the period of the Successors when the first wave of internal conflicts and innovations surfaced. Therefore, it is preferable to leave the date unspecified so as to include the various opinions. See Ḥasanī, *Mārifat Madār al-Isnād*, 1:385. Trans.]

2 Qāḍī 'Iyāḍ, *Ilmā'*, 95. Qāḍī 'Iyāḍ maintains that the first two conditions [i.e. cross-referencing the manuscript and reliability of the authorizer] are necessary vis-à-vis audition, presentation and authorization. However, the third condition [i.e. status of the student] is disputed.

inent among them, I believe, is our teacher Maulana Husain Ahmad Madani. We completed *al-Jāmiʿ as-Ṣaḥīḥ* through audition (*samāʿ*) and presentation (*ʿard*) over one academic year in 1371 AH/1951–1952 CE.

He narrates from *Shaykh al-Islām* Maulana Maḥmūd al-Ḥasan ad-Deobandī—who was held captive in Malta by the British—from Shaykh ʿAbd ar-Raḥmān al-Pānīpatī, from Shāh Muḥammad Ishāq ad-Dihlawī, from Shāh ʿAbd al-ʿAzīz ad-Dihlawī, from Shāh Walī Allah ad-Dihlawī, [who said]: Shaykh Abū Ṭāhir Muḥammad ibn Ibrāhīm al-Kurdī al-Madanī related to us, saying: my father Shaykh Ibrāhīm al-Kurdī al-Madanī informed us, saying: I read to Shaykh Aḥmad al-Qushāshī, who said: Aḥmad ibn ʿAbd al-Quddūs Abū ʿl-Mawāhib ash-Shinnāwī related to us, saying: Shaykh Shams ad-Dīn Muḥammad ibn Aḥmad ibn Muḥammad ar-Ramlī informed us, on the authority of Shaykh Zakariyyā ibn Muḥammad Abū Yaḥyā al-Anṣārī, who said: I recited to Shaykh Ḥāfiẓ Abū ʿl-Faḍl Shihāb ad-Dīn Aḥmad ibn ʿAlī ibn Ḥajar al-ʿAsqalānī, from Ibrāhīm ibn Aḥmad at-Tanūkhī, from Abū ʿl-ʿAbbās Aḥmad ibn Abī Ṭālib al-Ḥajjār, from al-Ḥusayn ibn al-Mubārak az-Zabīdī, from Shaykh Abū ʿl-Waqt ʿAbd al-Awwal ibn ʿIsā ibn Shuʿayb as-Sijzī al-Harawī, from Shaykh Abū ʿl-Ḥasan ʿAbd ar-Raḥmān ibn Muẓaffar ad-Dāwūdī, from Abū Muḥammad ʿAbdullāh ibn Aḥmad as-Sarakhsī, from Abū ʿAbdillāh Muḥammad ibn Yūsuf ibn Maṭar ibn Ṣāliḥ ibn Bishr al-Firabrī, from Imām Bukhārī.

In addition, many friends and family narrate from us—and from others—via continuous chains of transmission until the scholars of Ḥadīth. I would like to mention in particular the eminent scholar Niẓām al-Yaʿqūbī, who narrates the *Ṣaḥīḥ* on the authority of:

(a) His long-lived teacher, the great transmitter, ʿAbd al-Qayyūm ibn Zaynillāh al-Bastawī ar-Raḥmānī—partly through recitation and the remainder through transference (*munāwalah*) coupled with authorization—who narrates it from his teacher Aḥmadullāh al-Partāpgarhī ad-Dihlawī, from the polymath, the great transmitter of India, Nadhīr Ḥusayn ad-Dihlawī, *ḥā* (transition)—

(b) He [Yaʿqūbī] also narrates it through a complete audition from

his teacher, the great transmitter, the jurist, the wise, Muḥammad Isrā'īl ibn Muḥammad Ibrāhīm an-Nadwī, who said: (i) 'Abd al-Jabbār ash-Shakrāwī informed us: 'Abd al-Wahhāb al-Multānī and Aḥmadullāh al-Partāpgharhī ad-Dihlawī, *ḥā* (transition) — And I [Nadwī] recited, with an elevated chain, portions from the beginning and the end to (ii) 'Abd al-Ḥakīm al-Jaywarī, who authorized me. All three ['Abd al-Wahhāb, Aḥmadullāh and 'Abd al-Ḥakīm] said: Nadhīr Ḥusayn related to us, saying:

Shāh Muḥammad Ishāq ad-Dihlawī related to us, saying: Shāh 'Abd al-'Azīz ibn Walī-Allāh ad-Dihlawī related to us: my father related to us through audition until the chapter of ḥajj and the remainder was completed under his successors: Abū Ṭāhir al-Kūrānī related to us: Ḥasan al-'Ujaymī related to us: 'Isā ath-Thā'libī al-Ja'farī related to us: Sulṭān al-Mazzāḥī related to us: Aḥmad ibn Khalīl as-Subkī related to us: an-Najm Muḥammad al-Ghayṭī related to us:

(a) Qāḍī Zakariyyā al-Anṣārī related to us: Ibrāhīm ibn Ṣadaqah al-Ḥanbalī related to us: 'Abd al-Wahhāb ibn Razīn al-Ḥamawī, *ḥā* (transition) —

(b) Qāḍī Zakariyyā said: Aḥmad ibn 'Alī ibn Ḥajar al-'Asqalānī related to us through audition for a substantial portion and through authorization: Ibrāhīm ibn Aḥmad at-Tanūkhī al-Ba'li informed us.

He [Ibrāhīm at-Tanūkhī] and Ibn Razīn [al-Ḥamawī] said: Aḥmad ibn Abī Ṭālib al-Ḥajjār — Ibn Razīn added: and Sitt al-Wuzarā' Wazīrah bint 'Umar at-Tanūkhīyah — both related to us, saying: al-Ḥusayn ibn al-Mubārak az-Zabīdī related to us: Abū 'l-Waqt 'Abd al-Awwal ibn 'Isā as-Sijzī al-Harawī related to us: 'Abd ar-Raḥmān ibn Muḥammad ad-Dāwūdī al-Būshanjī related to us: 'Abdullāh ibn Aḥmad ibn Ḥammūyah as-Sarakhsī related to us: Muḥammad ibn Yūsuf ibn Maṭar al-Firabrī related to us: Muḥammad ibn Ismā'īl al-Bukhārī related to us twice.

[I would also like to mention] Shaykh Naẓār al-Firyābī, who has an extensive Ḥadīth curriculum vitae (*ṭhabat*), and our dear Ramaḍān Aḥmad 'Alī 'Awf al-Miṣrī, who narrates from his teacher Muṣṭafā

Abū Sulaymān an-Nadwī ash-Shāfi‘ī al-Ḥusaynī — his name is ‘Abd al-Karīm ibn as-Sayyid al-Badawī Aḥmad ibn Sulayman al-Ḥusaynī.

In 2003, I founded a centre for Ḥadīth in Turkey with 30 male and female students, the majority of whom held PhDs. Today — [namely] 2011, so that is within eight years — that number exceeds 1,000 male and female students, the majority of whom hold degrees of higher studies, who transmit [Ḥadīth] books according to the methods laid out by the Ḥadīth scholars. All praise is for Allah, and it is all with His favour!

Chapter 3

THE YŪNĪNIYYAH: THE MOST PROMINENT MANUSCRIPT OF ṢAḤĪḤ AL-BUKHĀRĪ

The *Yūnīniyyah* manuscript of *Ṣaḥīḥ al-Bukhārī* has gained universal acclaim for features that would capture the interest of any serious seeker of sacred knowledge. It is ascribed to the scholar who edited it in light of multiple recensions of *Ṣaḥīḥ al-Bukhārī*: Sharaf ad-Dīn ‘Alī ibn Muḥammad ibn Aḥmad ibn ‘Abdillāh ibn ‘Īsā Abū ‘l-Ḥusayn al-Yūnīnī al-Ba‘labakkī al-Ḥanbalī. He was a scholarly authority, a Ḥadīth expert, a jurist, a mufti, unparalleled, an ascetic, a remnant of the predecessors, and the leader among his peers. He was born on 11 Rajab 621 AH in Yūnīn, a city in Baalbek.¹ He was martyred in 701 AH.²

ḤĀFIẒ YŪNĪNĪ’S CURRICULUM VITAE

Acquisition of Knowledge: In his hometown Baalbek, he attended sessions on a number of treatises with al-Bahā’ ‘Abd ar-Raḥmān ibn Ibrāhīm ibn Aḥmad al-Maqdisī. He also studied with ‘Abd al-Wāḥid ibn Abī al-Maḍā’ al-Irbilī, Ibn Rawāḥah, his father and others.

He frequented Damascus where he heard from Ibn az-Zabīdī,

1 [Although the town is famously known as Yūnīn, it also takes the name Yūnān. See Zabīdī, *Tāj al-Arūs*, 36:14. Trans.]

2 [On Friday 5 Ramaḍān 701 AH, after entering a local library, Yūnīnī was physically assaulted by a deranged assailant. This attack eventually led to his demise several days later at the age of 80. See Dhahabī, *Muḥjam ash-Shuyūkh al-Kabīr*, 2:40; Ibn Rajab, *Dhayl Ṭabaqāt al-Ḥanābilah*, 4:332. Trans.]

[Ibn] al-Lattī, Ibn aṣ-Ṣalāḥ, Ja'far al-Hamadānī, Mukram ibn Abī 'ṣ-Ṣaqar, Ibn ash-Shīrāzī and others. After the age of 40, he travelled to Egypt in the pursuit of further knowledge and Ḥadīth. There he heard from Ibn al-Junūmayzī 'Alī ibn Hibatillāh al-Lakhmī, Ibn Rawāj 'Abd al-Wahhāb ibn Zāfir ibn 'Alī, as-Sāwī Yūsuf ibn Maḥmūd and others. He travelled to Egypt five times. He stayed in the company of Zakī ad-Dīn 'Abd al-'Azīm ibn 'Abd al-Qawī al-Mundhirī, completing his training under him.

He heard Abū 'l-Faraj ibn al-Jawzī's *Manāqib al-Imām Aḥmad* from al-Bahā' 'Abd ar-Raḥmān ibn Ibrāhīm ibn Aḥmad al-Maqdisī, who heard it from the author. He heard *Ṣaḥīḥ al-Bukhārī* from Abū 'Abdillāh al-Ḥusayn ibn al-Mubārak ibn az-Zabidī al-Baghdādī; and he was the most outstanding transmitter of the book from the latter. He heard *Musnad 'Abd ibn Ḥumayd* from Abū 'l-Munajjā 'Abdullāh ibn 'Umar ibn al-Lattī.¹

Teachers: Muḥammad ibn Abī 'l-Faṭḥ ibn Abī 'l-Faḍl al-Ba'labakkī, the son-in-law of Sharaf ad-Dīn [al-Yūnīnī], wrote a *mashyakhaḥ* (catalogue of teachers) for him in thirteen parts. Only the 8th to 10th parts have reached us, which mention 26 teachers.² Likewise, Yūnīnī's son has a *mashyakhaḥ* that was prepared by Muḥammad ibn Yaḥyā al-Maqdisī al-Ḥanbalī (d. 759 AH), in which he dedicated the fifteenth entry to his father [Yūnīnī].³

Scholarly Praise

His brother, al-Quṭb Mūsā (d. 711 AH), said, "He was an eminent scholar, well-versed in Ḥadīth, lexicography and syntax. He had handsome features and a neat appearance, particularly when conducting Ḥadīth auditions. He was 80 years old."⁴

Birzālī (d. 739 AH) said,

1 *Dhayl at-Taḥyīd li-Mārifat Ruwāt as-Sunan wa 'l-Masānīd*, 3:172.

2 Muḥammad ibn al-Faḍl al-Ba'labakkī, *Mashyakhat Sharaf ad-Dīn*, ed. Dr. 'Umar 'Abd as-Salām Tadmuri.

3 *Mashyakhat al-Imām Muḥyī ad-Dīn 'Abd al-Qādir ibn 'Alī al-Yūnīnī al-Ba'labakkī*, 87.

4 *Dhayl Mir'āt az-Zamān*, 1:665.

He was an eminent scholar, handsome, graceful, striking in appearance, and poised. He was a man of great virtue. He memorized many ḥadīths and understood their meanings, was well-versed in language, articulate and well-spoken. People admired him, and he, in return, showed them great affection. He fulfilled the rights of people and held them in high esteem. He was very generous to those visiting his hometown."¹

Dhahabī made a number of statements about him: "He was a venerable scholar with a radiant countenance. He was good company, resourceful and qualified in many fields. He was joyful and disarmingly humble."² "He possessed many noble traits, and he was illuminated in appearance and awe-inspiring."³ "He was religious, knowledgeable, joyful, compassionate, a possessor of many noble traits and unparalleled."⁴ "He was well-versed with the rules of transmission, possessed sharp comprehension, together with being learned in nomenclature and narrators."⁵ "He was an authority, a Ḥadīth expert, immaculate, a jurist, a mufti, well-versed in language and obscure words, highly resourceful, methodical, revered by kings and leaders, awe-inspiring, humble, joyful, and good company, giving everyone their due rights."⁶

Ṣafadī (d. 764 AH) said, "He was good company, generous, pious, awe-inspiring and had handsome features."⁷

Ḥāfiẓ Ibn Kathīr (d. 774 AH) said, "He was devout, committed and composed."⁸

At-Taḳī al-Fāsī (d. 832 AH), "He was well-versed in Ḥadīth, known

1 *Al-Muqaffā' alā Kitāb ar-Rawḍatayn*, 3:183-184.

2 *Muḥjam ash-Shuyūkh*, 2:40.

3 *Al-Muḥjam al-Mukhtaṣṣ*, 168.

4 *Dhayl Tārīkh al-Islām*, 18.

5 *Tadhkirat al-Ḥuffāẓ*, 4:1500.

6 Ibn Rajab, *Dhayl Ṭabaqāt al-Ḥanābilah*, 4:332. Ibn Rajab frequently quotes *Siyar A'lām an-Nūbalā'*.

7 *Al-Wāfi bi'l-Wafayāt*, 21:421. These are the words of Dhahabī.

8 *Al-Bidāyah wa'n-Nihāyah*, 18:13.

for his memory; he was acquainted with jurisprudence and other fields. People admired him.”¹

Ḥāfiẓ Ibn Ḥajar (d. 852 AH) said, “He was well-versed in lexicography, memorized many texts, well-versed in the chains of transmission, the leading scholar of his town, and a destination for academic travel.”²

Suyūṭī (d. 911 AH) said, “He was well-versed in the rules of transmission, deeply perceptive, learned in the texts and narrators [of ḥadīths], and dedicated to Ḥadīth and its harmonization (*dabṭ*).”³

Al-Ḥasan ibn ‘Umar ibn al-Ḥasan ad-Dimashqī (d. 779 AH) said, “He was noble, eminent, handsome, striking in appearance, articulate, affectionate and admired by people.”⁴

His Scholarly Attention to al-Jāmi‘ aṣ-Ṣaḥīḥ

Ḥāfiẓ Yūninī afforded great scholarly care to *al-Jāmi‘ aṣ-Ṣaḥīḥ*. He was deeply immersed in it, assiduous in vowelizing and amending it, and meticulous in cross-referencing it with reliable manuscripts that were transmitted by experts. Ḥāfiẓ Dhahabī said,

He informed me that he cross-referenced the *Ṣaḥīḥ* in one year and dictated it eleven times, reciting it himself. He frequently reproduced it in his own writing. In addition, he developed deep juristic insight, issued verdicts, taught, and achieved expertise in a number of disciplines.

He also said, “He had someone transcribe the *Ṣaḥīḥ*. He then refined it with several manuscripts, cross-referenced it many times, and then recited to Ibn Mālik [. . .] the book and its words. Thus, his teacher Ibn Mālik heard it from him.”⁵

At-Taḳī al-Fāṣī (d. 832 AH) said, “He heard *Ṣaḥīḥ al-Bukhārī* from Abū ‘Abdillāh al-Ḥusayn ibn al-Mubārak ibn az-Zabīdī al-Baghdādī;

1 *Dhayl at-Taḡyīd li-Mārifat Ruwāt as-Sunan wa ‘l-Masānīd*, 3:172.

2 *Ad-Durar al-Kāminah*, 3:98.

3 *Ṭabaqāt al-Ḥuffāẓ*, 520.

4 *Tadhkirat at-Tanbih fi Ayyām al-Manṣūr wa Banīh*, 1:242.

5 *Dhayl Tārīkh al-Islām*, 18, no. 6.

and he was the most outstanding transmitter to narrate the book from the latter.”

Ḥāfiẓ Ibn Ḥajar (d. 852 AH) said, “He read *Bukhārī* to Ibn Mālik in order to make amendments, while Ibn Mālik heard it from him for transmission and shared linguistic points with him.”

The great historian Nuwayrī (d. 733 AH) said,

He afforded scholarly care to *Ṣaḥīḥ al-Bukhārī* with all its routes. He thoroughly refined his manuscript, assigning a symbol for each route, and wrote accurate annotations on the work. I transcribed *Ṣaḥīḥ al-Bukhārī* from his manuscript seven times. I refined it like he refined it, and I cross-referenced it with his exemplar. That was the manuscript I used for my audition with Ḥajjār and Wazīrah.¹

THE YŪNĪNIYYAH MANUSCRIPT

Ḥāfiẓ Yūnīnī's dedication to harmonizing the recensions of *al-Jāmi' aṣ-Ṣaḥīḥ*, by cross-referencing and refining them,² was accomplished through reliance upon four important manuscripts:

1. A manuscript read to Abū Dharr al-Harawī via the route of Abū

¹ *Nihāyat al-Arab*, 32:17.

² [In the introduction to his manuscript, Yūnīnī explains that the mother-text for the cross-analysis was copied by Ibn Zayd (d. 702 AH) from the manuscript used for the authorization he received from his teacher Abū 'Abdillāh al-Ḥusayn az-Zabīdī in the citadel of Damascus in the year 630 AH. Abū Ḥāshim al-'Uṭaybī argues that the mother-text was copied from 'Abd al-Ghanī al-Maqdisī's manuscript, which in turn was copied from Abū 'l-Waqt's manuscript and contained variants from other recensions. Based on the attendance signatures on Maqdisī's manuscript, 'Uṭaybī continues, it is clear that this was the manuscript Zabīdī utilized in 630 AH when teaching Yūnīnī. Hence, Zabīdī's authorization of *Ṣaḥīḥ al-Bukhārī* described in Yūnīnī's introduction was based on Maqdisī's manuscript; therefore, it was the source of the mother-text. See 'Uṭaybī, *Kitāb Jabr*, 68, 122, 163 and 401; cf. Jumu'ah, *Riwayāt*, 678. Since Zabīdī was authorized by Abū 'l-Waqt, for him to use Maqdisī's manuscript—instead of the manuscript he used when studying under Abū 'l-Waqt—was not an issue because Maqdisī's manuscript was copied from Abū 'l-Waqt's manuscript. Until the 9th century AH, Maqdisī's manuscript was the most authoritative for the Levantines, with reading signatures from Mundhirī (d. 656 AH), Dhahabī and 'Alā'ī (d. 761 AH). Trans.]

- 'l-'Abbās Aḥmad ibn al-Ḥuṭay'ah, who was originally from Fez and then migrated to Egypt.¹
2. A manuscript read to Aṣīlī, annotated by Ibn 'Abd al-Barr Yūsuf ibn 'Abdillāh an-Namarī al-Qurṭubī.²
3. The manuscript used for the audition of Abū 'l-Qāsim ibn 'Asākir 'Alī ibn al-Ḥusayn ad-Dimashqī, the historian of the Levant, which was missing the 13th and 33rd parts.³
4. A manuscript read to Abū 'l-Waqt 'Abd al-Awwal ibn 'Īsā as-Sijzī al-Harawī.⁴

Sharaf ad-Dīn al-Yūnīnī thoroughly cross-referenced these manuscripts under the supervision of the celebrated authority Ibn Mālik Muḥammad ibn 'Abdillāh aṭ-Ṭā'ī al-Jayyānī, who had settled in Damascus. This [process] was conducted in the presence of eminent Ḥadīth experts, who followed along with reliable manuscripts of *al-Jāmi' aṣ-Ṣaḥīḥ*. When they came across passages that appeared to conflict with conventional laws of Arabic grammar, Ibn Mālik would ask whether the narration was transmitted in that manner. If they responded in the affirmative, he would explicate the passage within his capacity. Whenever he selected, preferred or suggested an amendment, Yūnīnī would immediately amend his manuscript and mark it as authentic. In an instance when there were two or three desinential inflections (*īrāb*), Yūnīnī annotated as he was advised and preferred accordingly. They proceeded in this fashion until the

1 [He used the symbol *hā'* for this manuscript. Given that Abū Dharr narrates via Mustamlī (d. 376 AH), Ḥammūyah (d. 381 AH) and Kushmīhanī (d. 389 AH) from Firabrī, further symbols distinguish the source of the variant. Trans.]

2 [Via Abū Zayd al-Marwazī (d. 371 AH) from Firabrī, for which he used the symbol *ṣād*. Trans.]

3 [Via multiple routes leading back to Firabrī, for which he used the symbol *sin*. Trans.]

4 [This was the manuscript of Abū Sa'd as-Sam'ānī (d. 562 AH) via Abū 'l-Waqt (d. 553 AH) via Dāwūdī (d. 467 AH) via Ḥammūyah from Firabrī, for which he used the symbol *zā'*, interestingly on account of Sam'ānī's precision and phenomenal memory (*hiḏḏ*). This manuscript was also read to Karīmah al-Marwazīyyah (d. 463 AH) via Kushmīhanī from Firabrī. As such, it contains both the variants of Abū 'l-Waqt and Karīmah al-Marwazīyyah. See 'Uṭaybī, *Kitāb Jabr*, 150; Jumū'ah, *Riwāyāt*, 673 and 679. Trans.]

cross-referencing and amendments were completed in the 71st session. In relation to this, Ibn Mālik wrote his book *Shawāhid at-Tawḍīḥ wa 't-Taṣḥīḥ li-Mushkilāt al-Jāmi' as-Ṣaḥīḥ*.¹

Yūnīnī functioned as the teacher and reciter while Ibn Mālik—who was 20 years older than him—attended as a student, listener and transmitter. In terms of transmission and audition, this was the practice of the pious predecessors in studying from reliable, qualified teachers even if the student was older than the teacher. Nonetheless, Yūnīnī also sat as a student, benefitting from Ibn Mālik in terms of language, explication and amendments to the text of the *Ṣaḥīḥ*.² In the introduction to *Irshād as-Sārī*,³ Qaṣṭallānī dated this audition to the year 676 AH.⁴

1 *Qabas min 'Atā' al-Makhlūt al-'Arabī*, 1:114. [It is clear from a close reading of *Shawāhid at-Tawḍīḥ* and his comments noted in the margins of Yūnīnī's manuscript that Ibn Mālik did not alter any alleged grammatical errors in the text of *Ṣaḥīḥ al-Bukhārī*. He only vowelized and explicated abstruse passages. Yet even with regards to passages that ostensibly conflicted with conventional grammar laws, if they were established as being part of the reliable transmission, then he simply provided explanations for them rather than merely rejecting them on grammatical grounds. That being said, very few passages ostensibly conflicted with conventional grammar laws, in his estimation. In many instances, he simply presented the grammatical origins of passages that already conformed to these laws, highlighted points of disagreement among grammarians, and used certain passages as a pretext to elucidate concepts that were not adequately addressed in other books. See Ṭāhā Muḥsin, "Introduction," in *Shawāhid at-Tawḍīḥ*, 15–16. Trans.]

2 From the article of the Ḥadīth expert, the erudite scholar, Shaykh Aḥmad Shākir printed in the introduction of the Dār al-Jil edition of *al-Jāmi' as-Ṣaḥīḥ*.

3 *Irshād as-Sārī*, 1:40.

4 Aḥmad Shākir writes, "In *Irshād as-Sārī*, it is dated to the year 676 AH. Qaṣṭallānī spelled it out in letters: *sitt wa sab'in wa sitt mi'ah* (six-hundred and seventy-six), not numbers [in which case, there was a greater chance of a typographical error]. This is definitely a mistake, because Ibn Mālik passed away in 672 AH. At first, I thought it was a typographical error. I then consulted the manuscripts of Qaṣṭallānī's commentary at the Egyptian National Library. I found the date written like the printed edition, so I was convinced that the mistake was from the author, who made an oversight at the time of writing. The correct date is possibly 666 AH or 667 AH; hence, the source Qaṣṭallānī quoted had it written as *sitt wa sittin*, but he read *sitt wa sab'in* and quoted it as such. Alternatively, it was written as 667, but when he quoted it, he read a seven in between the two identical numbers [i.e. six]. Allah knows best the accuracy of this [explanation]. I exerted considerable effort in trying to determine the correct date. However, I could not find anything mentioned explicitly in the extant sources.

SECONDARY COPIES

Scholars have transcribed multiple manuscripts based on Yūnīnī's manuscript of *al-Jāmi' aṣ-Ṣaḥīḥ*, which they used for cross-referencing and amendments. They labelled these manuscripts as secondary (*furī'*), because they were cross-referenced and amended according to Yūnīnī's manuscript. Rightfully so, they regarded Yūnīnī's manuscript as the exemplar and the ultimate criterion. In what follows, we will present only three prominent secondary copies.

First: Ghazūlī's handwritten manuscript

He is Shams ad-Dīn Muḥammad ibn Aḥmad ibn Ṣafī ibn Qāsim ibn 'Abd ar-Raḥmān aṣ-Ṣūfī. He was born in Ramaḍān 697 AH and passed away in the early part of 777 AH.¹ In the introduction to *Irshād as-Sārī*, Qaṣṭallānī writes,

I came across several secondary copies of this master exemplar. In my estimation, the most outstanding of them is the notable secondary copy—possibly superior to the original: the copy attributed to the authority, the Ḥadīth expert, Shams ad-Dīn Muḥammad ibn Aḥmad al-Mizzī al-Ghazūlī, which was endowed to the Tankiziyyah by the Maḥrūq entrance outside Cairo. It was cross-referenced multiple times with two copies endowed to the madrasah of Ḥājj Mālik and Yūnīnī's exemplar, such that nothing was omitted. I, therefore, relied on Ghazūlī's copy to transcribe the text of *Bukhārī* in my commentary. I consulted it for diacritizing and vowelizing the text and the chain of every ḥadīth while noting the variant recensions and important notes found in the marginalia.

Based on the Khadawiyyah Library catalogue printed in 1310 AH/1892 CE, Uṣṭādh Manūnī argues that the 2nd half of Ghazūlī's manuscript can be found in the Egyptian National Library. The truth of the matter, however, is this manuscript has been relocated and its whereabouts

¹ In *ad-Durar al-Kāminah* (3:319, no. 859). Ibn Ḥajar wrote a biographical entry for him, quoted by at-Taḥī al-Fāsi in *Dhayl at-Taḥīd*, 1:71, no. 23.

are unknown. During one of my visits to the Egyptian National Library over 25 years ago, I asked to see this manuscript. Instead, an ordinary manuscript—unrelated to Ghazūlī's or Yūnīnī's respective manuscripts—was brought. Ghazūlī's manuscript was probably misplaced or lost.

Second: The handwritten copy of 'Abdullāh ibn Sālim al-Baṣrī

He was born in 1049 AH and passed away in 1124 AH. He spent twenty years in transcribing and refining his manuscript, relying on Yūnīnī's exemplar and other manuscripts. As such, the Baṣrī manuscript conforms to a high standard of accuracy. It became the master exemplar for subsequent prominent manuscripts. The Ḥadīth expert Muḥammad 'Abd al-Ḥayy al-Kattānī details the whereabouts of this manuscript in the following terms:

In the Illuminated Madīnah, I saw 'Abdullāh ibn Sālim al-Baṣrī's handwritten manuscript of the *Ṣaḥīḥ* in eight parts in the possession of the great transmitter, the wise, Shaykh Ṭāhir Sunbul. It was of the utmost accuracy, cross-referencing and precision, and it was neatly written. He told me that he took it to Turkey to amend the Amīrī manuscript of the *Ṣaḥīḥ* that was being printed there and was later distributed by Sultan 'Abd al-Ḥamīd [II] in the maṣjids and throughout the world. It was harmonized upon this. I am unsure how the manuscript came to be in his family's possession.¹

Third: The handwritten manuscript of Nuwayrī

He is Aḥmad ibn 'Abd al-Wahhāb ibn Muḥammad ibn 'Abd ad-Dā'im ibn Munajjā ibn 'Alī ibn Ṭirād ibn Ḥaṭṭāb ibn Naṣīr ibn Ismā'il ibn Ibrāhīm ibn Ja'far ibn Hilāl ibn al-Ḥusayn ibn Layth ibn Ṭalḥah ibn 'Abdillāh ibn 'Abd ar-Raḥmān ibn Abī Bakr aṣ-Ṣiddīq 'Abdillāh ibn 'Atīq, the Companion of the Prophet ﷺ: [also known as] Shihāb ad-Dīn Abū 'l-'Abbās al-Bakrī an-Nuwayrī ash-Shāfi'ī. He was born

¹ *Fahras al-Fahāris*, 1:199.

on Wednesday night on 26 Dhū 'l-Qa'dah 677 AH and passed away in 733 AH.

In *ad-Durar al-Kāminah*, Ḥāfiẓ Ibn Ḥajar said,

Aḥmad ibn 'Abd al-Wahhāb ibn Muḥammad ibn 'Abd ad-Dā'im an-Nuwayrī Shihāb ad-Dīn. He heard [ḥadīths] from Sharīf Mūsā ibn 'Alī ibn Abī Ṭālib, Ya'qūb al-Hadhabānī, Bint al-Munajjā and others. He transcribed eight manuscripts of the *Ṣaḥīḥ*. He would transcribe a manuscript, cross-reference it, add the audition certificates¹ and then sell it for 1,000 [dirhams]. He compiled a voluminous history in his own handwriting in 30 volumes, which he sold for 2,000 dirhams.

Citing Birzālī, Ibn al-Jazarī said,

He transcribed *Ṣaḥīḥ al-Bukhārī* eight times. He heard it being recited to [Bint] ibn al-Munajjā and Ibn ash-Shiḥnah. He had beautiful handwriting and was well spoken. He would cross reference a manuscript, bind it, add the audition certificates and then sell it for 700 dirhams, and at other times for 1,000 dirhams.²

Nuwayrī's handwritten manuscript is preserved in the Köprülü Library, Istanbul, as item no. 362 from the endowments of Fāḍil ibn Aḥmad Pāshā.

1 [During an audition of a Ḥadīth book, an invigilator was appointed to document the names of the attendees in a register known as a *ṭabaqah* (pl. *ṭibāq*). This register contained further information, such as the date and location of the audition and the condition of each attendee during the class. It was then kept in a masjid or a madrasah to serve as proof for the authorization of anyone who claimed to have heard the book, or the lack thereof. Abū 'Amr ibn aṣ-Ṣalāḥ (d. 643 AH) dictated Abū Bakr al-Bayhaqī's multi-volume compendium *as-Sunan al-Kubrā* to a congregation of scholars over 757 sessions. The following are some of the points that were noted in the register after he dictated the eighth volume: the number of sessions held; personal details of the attendees (e.g. names, lineages and honorifics); the state of the attendees (e.g. who spoke during the dictation); the date of completion; the venue; and the name of the registrar. See Muḥammad Duhmān, "Introduction," in *al-Qalā'id al-Jawhariyyah fī Tārīkh aṣ-Ṣālihiyyah*, 1:21–22; Abū Ghuddah, *Ṣaḥīḥ Mushriqah*, 103 and 137–138; the addendum to the 8th volume of *as-Sunan al-Kubrā* (the Hyderabad Deccan edition), 346–50. Trans.]

2 [Ibn al-Jazarī, *Tārīkh Ḥawādith az-Zamān*, 2:646, no. 799. Trans.]

The Sulṭāniyyah Edition

Sultan ‘Abd al-Ḥamīd [II] issued an imperial order for the printing of the *Ṣaḥīḥ* by Maṭba‘ah Amīriyyah, Būlāq, in 1311 AH/1893 CE.¹ The publishing house began work that very year. The first impression was completed in nine volumes in the beginning of the two Rabī‘² 1313 AH/1895 CE. In their preface, the editors explain that they relied upon an extremely precise and accurate secondary manuscript of the *Yūnīniyyah*—the reference point for the recensions of *Ṣaḥīḥ al-Bukhārī*—and another manuscript celebrated for its accuracy and precision. They did not, however, detail any other manuscript that they may have used. But a close study of their edition reveals that they also used Qaṣṭallānī’s commentary. Furthermore, toward the end, they indicate that they were also in possession of ‘Abdullāh ibn Sālīm al-Baṣrī’s manuscript.

Sultan ‘Abd al-Ḥamīd [II] also issued an imperial order to the scholars of Azhar to form a committee of scholars who were deeply immersed in the field of Ḥadīth to revise the print after its editing by the publishing house. The Grand Shaykh of Azhar at the time, Ḥassūnah an-Nawāwī, gathered sixteen scholars who cross-referenced the printed edition of the *Ṣaḥīḥ* with the *Yūnīniyyah*, which was sent by the Grand Vizier Ghāzī Aḥmad Mukhtār Pāshā, who served as the Ottoman High Commissioner in Egypt.³ Shaykh Aḥmad Shākir writes,

It is understood from the remarks of *Shaykh al-Islām Ḥassūnah an-Nawāwī* on 20 Ṣafar 1313 AH—found in the preface to the *Sulṭāniyyah* edition—that Yūnīnī’s exemplar is stored in the Istanbul Imperial Library. It was sent to the scholars of Azhar for the purposes

1 [Al-Maṭba‘ah al-Amīriyyah was opened in 1820 CE in Būlāq, a district in Cairo, under the auspices of Muḥammad ‘Alī Pāshā, the Ottoman Khedive of Egypt. Ownership of the press shifted over the decades as did the name. Prominent names include Maṭba‘at Būlāq and Maṭba‘at al-‘Āmirah. See Iḥsānoghlu, *al-Atrāk fī Miṣr wa Turāthulhum ath-Thaqāfī*, 427–28. Trans.]

2 From the article of the Ḥadīth expert, the erudite scholar, Shaykh Aḥmad Shākir, who quotes the remarks of the scholars of Azhar found in the preface to the *Ṣaḥīḥ*, 2–3.

of revision with his excellency ‘Abd as-Salām Pāshā al-Muwayliḥī. Most probably this manuscript was returned to its original place in the Istanbul Imperial Library.¹

He further states,

The quoted remarks from Shaykh Ḥassūnah’s preface give the impression that the print was based on the *Yūnīniyyah* itself, whereas the remarks of the editors of the *Sulṭāniyyah* indicate that the print was based on a secondary copy. I am unable to say with certainty the correctness of either view until the manuscript used for printing resurfaces and we learn the whereabouts of the *Yūnīniyyah*—if Allah enables researchers to find it.²

An Overview of the [Sulṭāniyyah] Edition

First, this edition of the *Ṣaḥīḥ* does not detail its chain of transmission to Imām Bukhārī رحمه الله. As established earlier, it is clear to everyone that *isnād* is an exclusive accomplishment of Islamic civilization and that it holds an important rank in the religion. The importance Ḥadīth scholars gave to *isnād* in the acceptance of transmitted knowledge led to its requirement for the acceptance of all Islamic disciplines, like Qur’ānic exegesis, jurisprudence, history, narrator criticism, genealogy, lexicography, syntax, belles-lettres, poetry and stories. The case is similar with books written in this period where they have reached us via the chains of their transmitters, even if the number of

1 Ibid. [During and after Yūnīnī’s lifetime, his manuscript was accessible and countless secondary copies were written. It was then transferred as an endowment to the Mamluk official ‘Alā’ ad-Dīn Aqbughā’s (d. 843 AH) madrasah in Cairo, during which time Qaṣṭallānī (d. 923 AH) used it for his commentary on the *Ṣaḥīḥ*, entitled *Irshād as-Sārī*. After remaining in the possession of Muḥammad ar-Rudānī (d. 1094 AH), the author of *Jam’ al-Fawā’id*, it passed into the hands of the Meccan Ḥadīth expert ‘Abdullāh ibn Sālim al-Baṣrī (d. 1134 AH). See Manūnī, “Ṣaḥīḥ al-Bukhārī fī ‘d-Dirāsāt al-Maghribiyyah,” *Majjallat al-Lughah al-‘Arabiyyah* 29 (1394 AH), 533; ‘Uṭaybī, *Kitāb Jabr*, 231–32. Trans.]

2 Ibid. [Ṣalāḥ Fathī succinctly summarizes the various opinions, concluding that they definitely did not use the original *Yūnīniyyah*; rather, they relied upon important secondary sources like ‘Abdullāh al-Baṣrī’s manuscript. See Ṣalāḥ Fathī, *Tahṭir al-Aṣl al-Muṭamad fī ‘l-Ṭabāḥ as-Sulṭāniyyah*, 15. Trans.]

transmitters for a particular book was widespread. In fact, scholars regard this as a bona fide requirement for accepting these books and establishing their ascription to their respective authors. In fact, the slogan in transmitting manuscripts was "Chains of transmission are the pedigrees of books."¹ The application of nuanced principles of transmission and meticulous adherence to the various phrases of reception that indicate the manner of audition and transmission of books are the most effective academic tools for safeguarding books from alteration.²

Departing from the unflinching adherence of Ḥadīth scholars to unbroken chains, the scholars who produced this valuable edition have omitted one of its most fundamental underpinnings: citing the unbroken chain of transmission until Bukhārī in the beginning of the manuscript. This omission has left writers on this edition bewildered.

Second, the scholarly adherence to citing *isnād* was even transferred to the commentators of Ḥadīth books. Thus, Shams ad-Dīn Muḥammad ibn Yūsuf al-Kirmānī (d. 786 AH),³ Sirāj ad-Dīn ibn al-Mulaqqin (d. 804 AH),⁴ Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH),⁵ Badr ad-Dīn Maḥmūd ibn Aḥmad al-ʿAynī (d. 855 AH)⁶ and Shihāb ad-Dīn Abū 'l-Abbās Aḥmad al-Qaṣṭallānī (d. 923 AH)⁷ cite their chains of transmission to Imām Bukhārī in the introduction to their respective commentaries before commencing their discussions, due to the importance of the successive chain leading back to the compiler.

Third, the manuscript [of *Ṣaḥīḥ al-Bukhārī*] that we are presenting to the readers is from "The High Mawlawī Sayyidī Mālikī Makhdūmī Ṣāhibī Library — may Allāh populate it with the perpetuation of its owner," as noted on the cover page.⁸ It is a secondary copy of the

1 *Faṭḥ al-Bārī*, 1:5.

2 *Tawḥīq an-Nuṣūṣ wa Dabṭihā 'ind al-Muḥaddithīn*, 27–28.

3 *Al-Kawākib ad-Darārī*, 1:2–4.

4 *At-Tawḍīḥ li-Sharḥ al-Jāmi' as-Ṣaḥīḥ*, 1:56–57.

5 *Faṭḥ al-Bārī*, 1:5.

6 *ʿUmdat al-Qārī*, 1:22–23.

7 *Irshād as-Sārī*, 1:69.

8 [This possibly refers to the library of the Ṣāhibī Bahā'ī Madrasah founded by the

master exemplar, written by the great historian Nuwayrī. It is the 5th of seven—as Nuwayrī explicitly states, or eight as others state—manuscripts that he had written. This is the chain of transmission cited in the beginning of the book:

It was related to us by the two long-lived great Damascene transmitters: (i) Shihāb ad-Dīn Abū 'l-'Abbās Aḥmad ibn Abī Ṭālib ibn Abī 'n-Ni'am Ni'mah ibn Ḥasan ibn 'Alī ibn Bayān ibn ash-Shihnah al-Ḥajjār aṣ-Ṣāliḥī and (ii) the descendant of scholars, Sitt al-Wuzarā' Umm Muḥammad Wazīrah, daughter of the knowledgeable authority, Shaykh Shams ad-Dīn Abū Ḥafṣ 'Umar, son of the erudite authority and judge, Wajih ad-Dīn As'ad ibn al-Munajjā at-Tanūkhī—through recitation to them as I listened in the Manṣūriyyah located in the Bayn al-Qaṣrayn district, Islamic Cairo, in Jumādā al-Ūlā during the months of 715 AH.

They [Ḥajjār and Sitt al-Wuzarā'] said: Shaykh Sirāj ad-Dīn Abū 'Abdillāh al-Ḥusayn ibn al-Mubārak ibn Muḥammad ibn Yaḥyā az-Zabidī narrated to us in Shawwāl 630 AH, in the Muẓaffarī Mosque on Mount Qasiyun, Damascus:

Abū 'l-Waqt 'Abd al-Awwal ibn 'Isā ibn Shu'ayb ibn Ishāq ibn Ibrāhīm as-Sijzī aṣ-Ṣūfī al-Harawī, related to us through recitation to him as we listened in Baghdad in the latter part of 552 AH and the beginning of 553 AH:

Imām Jamāl al-Islām Abū 'l-Ḥasan 'Abd ar-Raḥmān ibn Muḥammad ibn al-Muẓaffar ibn Muḥammad ibn Dāwūd ibn Aḥmad ibn Mu'adh ibn Sahl ibn al-Ḥakam ad-Dāwūdī related to you through recitation to him in Pushang in Dhū 'l-Qa'dah 465 AH:

Imām Abū Muḥammad 'Abdullāh ibn Aḥmad ibn Ḥammūyah ibn Aḥmad ibn Yūsuf ibn A'yan as-Sarakhsī related to us through recitation to him in Ṣafar 381 AH:

vizier Ṣāhib Bahā' ad-Dīn (d. 677 AH) in 654 AH. Maqrizī writes that this madrasah was the greatest institution of learning in Egypt, if not in the world, and was celebrated for its extensive library. See Maqrizī, *al-Mawā'iz wa 'l-I'tibār*, 4:211; Ma'sarānī, "Tajalliyāt al-Jamāl fi Nuskhat al-Jāmi' aṣ-Ṣaḥīḥ li 'l-Bukhārī bi-Khaṭṭ an-Nuwayrī: Dirāsah wa Taḥqīq," *Majallat al-Turāth an-Nabawī* 1:3 (2018), 29–30. Trans.]

Imām Abū ‘Abdillāh Muḥammad ibn Yūsuf ibn Maṭar ibn Šāliḥ ibn Bishr ibn Ibrāhīm al-Bukharī al-Firabrī related to us in Firabr in the year 316 AH:

Imām Abū ‘Abdillāh Muḥammad ibn Ismā‘īl ibn Ibrāhīm ibn al-Mughīrah ibn al-Aḥnaf (a client of the Ju‘fis) al-Bukhārī related to us in Firabr in 248 AH once and again in [2]52 AH.

Fourth, the title of the *Šaḥīḥ* found on the printed manuscripts of the work does not correspond to the title designated by Imām Bukhārī. The current title is an abbreviation, perhaps by a transmitter or a scribe, and the publishing houses simply followed suit for the purposes of brevity. Imām Nawawī writes, “As for its title, then its author, Abū ‘Abdillāh al-Bukhārī, named it *al-Jāmi‘ aṣ-Šaḥīḥ al-Mukhtaṣar al-Musnad min Umūr Rasūlillāh—ṣallallāhu ‘alayhi wa sallam—wa Sunanihi wa Ayyāmihī*.”¹ This title has been expressly mentioned in this manuscript:

Kitāb al-Jāmi‘ aṣ-Šaḥīḥ al-Mukhtaṣar al-Musnad min Umūr Rasūlillāh—ṣallallāhu ‘alayhi wa sallam—wa Sunanihi wa Ayyāmihī.

Compiled by Imām Abū ‘Abdillāh Muḥammad ibn Ismā‘īl ibn Ibrāhīm ibn al-Mughīrah ibn al-Aḥnaf al-Ju‘fī al-Bukhārī ۞, via the transmission of Abū ‘Abdillāh Muḥammad ibn Yūsuf ibn Maṭar al-Firabrī, via Abū Muḥammad ‘Abdullāh ibn Aḥmad ibn Ḥammūyah as-Sarakhsī, via Abū ‘l-Ḥasan ‘Abd ar-Raḥmān ibn Muḥammad ibn al-Muẓaffar ad-Dāwūdī, via Abū ‘l-Waqt ‘Abd al-Awwal ibn ‘Isā ibn Shu‘ayb as-Sijzī al-Harawī, via Abū ‘Abdillāh al-Ḥusayn ibn al-Mubārak ibn Muḥammad ibn Yaḥyā az-Zabidī, via Abū ‘l-Ḥusayn al-Yūnīnī, Abū ‘l-‘Abbās Aḥmad ibn Abī Ṭālib al-Ḥajjār aṣ-Šāliḥī, Sitt al-Wuzarā’ Umm Muḥammad Wazīrah bint ‘Umar ibn As‘ad ibn al-Munajjā at-Tanūkhī and others.

1 *At-Talkhīṣ Sharḥ al-Jāmi‘ aṣ-Šaḥīḥ*, 1:213. [On the title of *Šaḥīḥ al-Bukhārī*, see Abū Ghuddah, *Tahqīq Ismāy aṣ-Šaḥīḥayn wa Ism Jāmi‘ at-Tirmidhī*, 9–12 and 66–75. One of the earliest extant manuscripts of *Šaḥīḥ al-Bukhārī* from the recension of Abū Zayd al-Marwazī via Firabrī written in the 5th century bears the title *al-Jāmi‘ aṣ-Šaḥīḥ al-Musnad min Ḥadīth Rasūlillāh—ṣallallāhu ‘alayhi wa sallam—wa Sunanihi*. See Sallūm, “Introduction,” in *al-Mukhtaṣar an-Naṣīḥ*, 76. Trans.]

This passage clarifies the title of the book as designated by Imām Bukhārī ﷺ. A gross alteration was made in the title during the first print and it continued until the present day. This passage also clarifies the transmitters of the book from Ḥāfiẓ Yūnīnī, Ḥajjār and Sitt al-Wuzarā' until Imām Bukhārī.

Fifth, the value of the handwritten manuscript [i.e. Nuwayrī's manuscript] lies in the prominence of its scribe and the appended audition certificates. The *Yūnīniyyah* is distinguished from other well-known manuscripts by these traits, the mention of the date of its transcription and appended audition certificates. Evidence for this is found in the end of the manuscript in the handwriting of the great historian Nuwayrī:

Its transcription was completed on the blessed Saturday 20 Jumādā al-Ūlā 725 AH. Written for himself by the neediest of creation for Allah's mercy: Aḥmad ibn 'Abd al-Wahhāb ibn Muḥammad ibn 'Abd ad-Dā'im ibn Munajjā ibn 'Alī ibn Ṭirād ibn Ḥaṭṭāb ibn Naṣīr ibn Ismā'īl ibn Ibrāhīm ibn Ja'far ibn Hilāl ibn al-Ḥusayn ibn Layth ibn Ṭalḥah ibn 'Abdillāh ibn 'Abd ar-Raḥmān ibn Abī Bakr aṣ-Ṣiddiq 'Abdillāh ibn 'Atīq, the Companion of the Prophet ﷺ. . .

This scribe is known as Nuwayrī. May Allah pardon him, be kind with him, and forgive him through His kindness and clemency! This is his 5th handwritten copy of Abū 'Abdillāh al-Bukhārī's *al-Jāmi' aṣ-Ṣaḥīḥ*—for Allah alone are all praise and benefaction!

From this passage, we learn the name of the scribe, the year of its transcription and its numbering; he transcribed *al-Jāmi' aṣ-Ṣaḥīḥ* seven times, as he mentions in *Nihāyat al-Arab*.

IMĀM NUWAYRĪ'S MANUSCRIPT

With Allah's help, we came across an invaluable manuscript of *al-Jāmi' aṣ-Ṣaḥīḥ* beautifully written by the pen of a scholar, jurist, lexicographer, belletrist, historian, scribe and [ḥadīth] audition-registrar, who was celebrated among scholars for accurate writing and com-

prehension. As noted earlier, it is said that his manuscripts were sold for 1,000 dirhams a piece owing to their precision and quality. How could this not be so when the scribe is Imām Shihāb ad-Dīn Aḥmad ibn ‘Abd al-Wahhāb al-Bakrī an-Nuwayrī, author of the encyclopedic compendium *Nihāyat al-Arab fī Funūn al-Adab*.

In the entry of Imām Yūnīnī, Nuwayrī described his own manuscript of the *Ṣaḥīḥ* ﷺ:

He afforded scholarly care to *Ṣaḥīḥ al-Bukhārī* with all its routes. He thoroughly refined his manuscript, assigning a symbol for each route and wrote accurate annotations on the work. I transcribed *Ṣaḥīḥ al-Bukhārī* from his manuscript seven times. I refined it like he refined it, and I cross-referenced it with his exemplar. That was the manuscript I used for my audition with Ḥajjār and Wazīrah.¹

This manuscript is decorated with useful notes and corrections penned by Ḥāfiẓ Yūnīnī from the invaluable comments of Qāḍī ‘Iyāḍ, Abū ‘Alī al-Ghassānī, Ibn Mālīk and other critical, meticulous scholars ﷺ.

Description of the Manuscript

This manuscript is complete and written in diacritized Naskh script, containing 298 sheets each sized 32 cm x 35 cm with 35 lines per page. The chapters and sub-chapters are written in red as well as the numbers, notwithstanding errors therein.

It [the *Yūnīniyyah*] was read by senior Ḥadīth experts to the two great transmitters of the world: Ibn ash-Shiḥnah al-Ḥajjār and Sitt al-Wuzarā’ Umm Muḥammad.² The senior Ḥadīth experts who have read this manuscript include:

1. Nūr ad-Dīn al-Hāshimī [d. 725 AH].
2. Ibn Sayyid an-Nās al-Yaʿmurī [d. 734 AH].

¹ *Nihāyat al-Arab*, 32:8.

² [As we have seen in Nuwayrī’s chain of transmission, in 715 AH Ḥajjār and Sitt al-Wuzarā’ held an audition of the *Ṣaḥīḥ* in the Maṣūriyyah in Cairo. Also see Maʿṣarānī, “Tajalliyāt al-Jamāl,” 18. Trans.]

3. ‘Alī ibn ‘Uthmān ibn at-Turkumānī [d. 750 AH], who read from his own manuscript [during the audition where the *Yūnīniyyah* was used].
4. Athīr ad-Dīn Abū Ḥayyān al-Andalusī [d. 745 AH].
5. Taqī ad-Dīn as-Subkī [d. 757 AH].
6. Fakhr ad-Dīn al-Muqātīlī [d. 717 AH].
7. Jamāl ad-Dīn aṣ-Ṣābūnī [d. 731 AH].
8. Shihāb ad-Dīn ibn al-Bābā [d. 749 AH].

In addition, there is Ḥāfiẓ ‘Irāqī [d. 806 AH], Ḥāfiẓ Haythamī [d. 807 AH] and others.¹

Reading Certificates²

1. It was completed through audition in the citadel with recitation by. . . to *Shaykh al-Islām Ḥāfiẓ Zayn ad-Dīn al-‘Irāqī*.³

1 [Dr A’zamī prepared this list based on the reading signatures found throughout Nuwayrī’s manuscript. As will be explained shortly, however, some of the signatures were written on the original *Yūnīniyyah* and later appended by Nuwayrī to his own manuscript while other reading signatures were written for Nuwayrī’s manuscript. Therefore, some of the scholars listed here read the *Yūnīniyyah* (e.g. Ibn Sayyid an-Nās) and others read Nuwayrī’s manuscript (e.g. ‘Irāqī). Trans.]

2 [At first blush, reading certificates and registers that are appended to Ḥadīth manuscripts may seem insignificant. However, they can play an important role in literature preservation, establishing authorization and providing a snapshot of history. Based on information detailed in manuscript notes and reading certificates, a recent study restructured a micro-history of the reading sessions of Ibn ‘Asākir’s (d. 571 AH) mammoth *Tārīkh Madīnat Dimashq* in Damascus, determining thereby “the background of individual participants in terms of cultural milieu, social position and status.” See Konrad Hirschler, *The Written Word in the Medieval Period*, 33; Abū Ghuddah, *Ṣaḥīḥ al-Mushriqah*, 79 and 146. Trans.]

3 [As alluded to earlier, some of the reading certificates written on Nuwayrī’s 5th manuscript of the *Ṣaḥīḥ* do not reflect the audition of this specific manuscript. This is clear from the fact that the manuscript was transcribed in 725 AH but contains reading signatures from Ibn Sayyid an-Nās dated to 715 AH, for instance. When transcribing his manuscripts from the *Yūnīniyyah*, Nuwayrī had also transcribed the appended reading certificates found on the *Yūnīniyyah* as well as those found on ‘Abd al-Ghanī al-Maqdisī’s manuscript, the *Yūnīniyyah*’s exemplar. He even asked the original signatories to re-sign his copy in order to preserve their certificates in their own handwriting. See ‘Uṭaybī, *Kitāb Jabr*, 158–159 and 182–192; cf. Sa’īd al-Jūmānī, “Ṣūrat al-Ijāzāt al-Manqūlah fī ‘l-Makhtūṭāt al-‘Arabiyyah,” *Journal of Islamic Manuscripts* 9 (2018), 85; Ma’ṣarānī, “Tajalliyāt al-Jamāl,” 15–19. Trans.]

2. Aḥmad al-Ushmūnī completed it through recitation to *Shaykh al-Islām*, the erudite, Zayn ad-Dīn ‘Abd ar-Raḥīm [in 37 sessions, the last of which was in the citadel. . .].
3. It was completed through recitation in the 23rd session in al-Bustān al-Karīmī on 29 Rabī‘ al-Ākhir [7]15 AH, to the two Shaykhs [Ḥajjār and Wazīrah]—all praise is for Allah!
4. Then it was completed through recitation a second time specifically to Shaykh Abū ‘l-‘Abbās ibn ash-Shiḥnah [al-Ḥajjār] in the citadel in the 21st session on 3 Ramaḍān 723 AH. Signed by Muḥammad ibn Muḥammad ibn Sayyid an-Nās Abū ‘l-Faṭḥ al-Ya‘murī—all praise is for Allah!
5. It was completed through recitation from his manuscript in the 18th session by the Nāṣirī entrance in Egypt, on 16 Jumādā al-Ākhirah 715 AH. It was then completed through recitation from his manuscript in the 18th session also on 16 Rajab in the year. . . Signed by ‘Alī ibn ‘Uthmān al-Māridīnī, praising Allah and sending salutations upon His Prophet.
6. Aḥmad ibn ‘Uthmān al-Kulūtātī completed the entire book through recitation to *Shaykh al-Islām* Zayn ad-Dīn al-‘Irāqī.
7. Aḥmad ibn al-Kulūtātī completed the entire book with the erudite scholar Burhān ad-Dīn al-Abnāsī in his spiritual lodge in 785 AH.
8. Aḥmad ibn al-Kulūtātī completed it through recitation to *Shaykh al-Islām* [Jamāl ad-Dīn] ibn al-Bulqīnī in the year 821 AH.
9. It was completed through recitation to the authority Shaykh Ḥāfiẓ ibn Muḥammad al-Makkī al-Qurashī with another manuscript from the beginning of the book until the chapter on the obligation of zakat, and with this manuscript from the obligation of zakat until the end of the book over a number of sessions [the last being on Thursday Ṣafar 770 AH. Signed by Muḥammad ibn ash-Sharābīshī].
10. It was completed through audition in the 23rd to Najm ad-Dīn ‘Abd ar-Raḥīm [ibn Razīn with the recitation of Muḥammad ibn ‘Abdillāh] ibn Zāhīrah al-Makkī [in Egypt].

11. It was completed through audition to the four teachers: Ibrāhīm ash-Shāmī, in its entirety. . . al-Ḥāfiẓ al-Ḥujjah ‘Abd ar-Raḥīm al-‘Irāqī, Ḥāfiẓ Nūr [ad-Dīn] al-Haythamī, Ḥāfiẓ Muḥammad ad-Dijawī—seeking help [from Allah] and [for] the believers. Signed by al-Muḥibb ibn Abī ‘l-‘Abbās.
12. Aḥmad ibn al-Manṣūr al-Ushmūnī completed through recitation to *Shaykh al-Islām*, the learned, the erudite, Zayn ad-Dīn [. . .] in 35 sessions, the last being the eighth [sic].¹

End of *al-Jāmi‘ aṣ-Ṣaḥīḥ li-Umūr Rasūlillāh—ṣallallāhu ‘alayhi wa sallam—wa Sunanihi wa Ayyāmihī*, compilation of the authority, the Ḥadīth expert, Abū ‘Abdillāh Muḥammad ibn Ismā‘īl ibn Ibrāhīm—may Allah have mercy on him, be pleased with him and grant him Paradise!

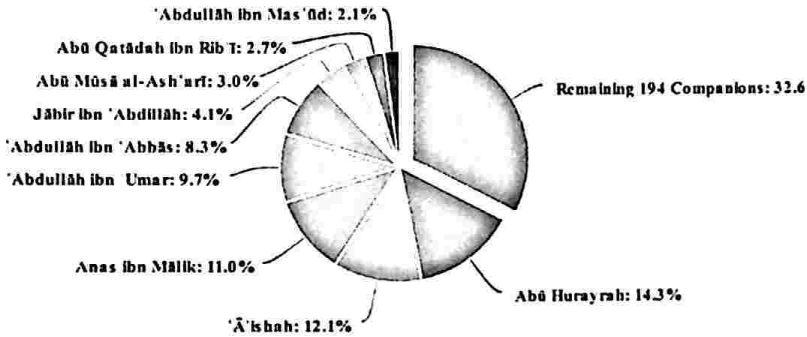
¹ [There are audition signatures written throughout Nuwayrī’s 5th manuscript that are not listed here. Ma‘ṣarānī lists 112 signatures scattered throughout the entire manuscript; yet he reminds the readers that he purposely omitted some of the signatures. See *op. cit.*, 39–64. The ellipses here from Dr A‘zamī indicate illegible passages in the manuscript, some of which I have filled by reading the manuscript itself and ‘Utaybī’s *Kitāb Jabr*. Trans.]

Appendices



Author's Appendix

Imām Bukhārī narrates over two thirds of the ḥadīths in his *Ṣaḥīḥ* from nine Companions. The following chart illustrates the percentage of ḥadīth from each of these Companions. Abū Hurayrah, for instance, narrates 1,049 ḥadīth, which is 14.3% of the overall ḥadīth in the *Ṣaḥīḥ*.



Translator's Appendix 1

MUḤAMMAD IBN YŪSUF AL-FIRABRĪ

Abū 'Abdillāh Muḥammad ibn Yūsuf al-Firabrī was born in Firabr—a town that lay a parasang north of the Oxus on the road to Bukhara—in the year 231 AH.¹ Celebrated as one of Bukhārī's last surviving students, he played a pivotal role in the transmission of the *Ṣaḥīḥ*.² Countless experts in the field of Ḥadīth have narrated ḥadīths via Firabrī directly (e.g. Ibn as-Sakan³ and Ibn 'Adī⁴) and indirectly (e.g. Khaṭṭābī⁵ and Bayhaqī⁶). After spending a relatively lengthy life in disseminating knowledge, Firabrī breathed his last in Shawwāl 320 AH. May Allah have mercy on his soul!⁷

Scholars have explicitly and implicitly⁸ vouched for his credibil-

1 Spuler, "Firabr" in *the Encyclopedia of Islam*, Second Edition. Historians debated the vowelization of Firabr. Some pronounced it as Farabr while others maintained that it was Firabr. See Ibn Rushayd, *Ifādat an-Naṣīḥ*, 11–14.

2 As mentioned previously, Dhahabī does not accept Firabrī's statement, "90,000 people heard the *Ṣaḥīḥ* of Muḥammad ibn Ismā'il, and no one besides me remains who transmits it from him."

3 Dhahabī, *Tārīkh al-Islām*, 7:375.

4 See, for instance, Ibn 'Adī, *Kāmil*, 1:123. In fact, Ibn 'Adī was an important transmitter of the *Ṣaḥīḥ* via Firabrī in Jurjān. See Brown, *The Canonization of al-Bukhārī and Muslim*, 129.

5 Khaṭṭābī, *A'lām al-Ḥadīth*, 1:106.

6 See, for instance, Bayhaqī, *as-Sunan al-Kubrā*, 5:93, no. 9110; idem, *Shu'ab al-Imān*, 4:421, no. 2750.

7 Dhahabī, *Siyar A'lām an-Nubalā'*, 15:10–13.

8 On the concept of implicit accreditation (*tawthīq ḍimnī*), see 'Awwāmah, *Dirāsāt al-Kāshif*, 39–43.

ity. Abū 'l-Walid al-Bājī (d. 474 AH) states that Firabrī was “reliable, prominent”¹ and Abū Bakr as-Sam‘ānī (d. 520 AH) adds that he was “scrupulous.”² In his biographical dictionary of impugned transmitters, Ibn ‘Adī (d. 365 AH) set out to include every transmitter who was weak in his opinion and exclude those he believed were reliable.³ Despite narrating from Firabrī multiple times in his book, Ibn ‘Adī does not include an entry on him nor does he negatively comment about him.⁴ That a host of students and scholars alike have flocked from distant lands to transmit the *Ṣaḥīḥ* from Firabrī speaks volumes about his status as a transmitter. It is no wonder that he was, as Rushāfī (d. 547 AH) explains, the main reference in transmitting the *Ṣaḥīḥ*.⁵

There are multiple recensions of *Ṣaḥīḥ al-Bukhārī* besides Firabrī’s, including that of Ibrāhīm ibn Ma‘qil (d. 295 AH) and Ḥammād ibn Shākir (d. 311 AH).⁶ Firabrī’s rise to prominence—vis-à-vis the *Ṣaḥīḥ* in comparison to his fellow transmitters—can be credited, in part, to his frequent studies under Bukhārī, access to the original manuscript, his recension being the most complete and a long lifespan.⁷

Given the preponderance of evidence to suggest his credibility, to argue that he was unreliable would require cogent proof to the contrary. For argument’s sake, even if there was nothing explicit or implicit to vouch for his reliability, the default position of someone

1 Bājī, *at-Ta’dil wa ‘l-Tajrīb*, 1:173.

2 Ibn Nuqṭah, *Taqyīd*, 126.

3 Ibn ‘Adī, *Kāmil*, 1:78–79, 241 and 302.

4 See, for instance, *ibid.*, 1:123, 1:359 and 5:408.

5 Ibn Rushayd, *Ifādāt an-Naṣīḥ*, 15 and 16.

6 The claim that Ibrāhīm ibn Ma‘qil’s recension lacks 300 hadiths that are found in Firabrī’s recension is an exaggeration. Dr Shifā’ al-Faqīh estimates that the number is 64 hadiths. See Shifā’, *Riwayāt al-Jāmi‘ as-Ṣaḥīḥ li ‘l-Imām al-Bukhārī*, 62–65; Sallūm, “Introduction,” in ‘Adad Jamī’ Ḥadīth al-Jāmi‘ as-Ṣaḥīḥ, 16–17; Sāmiḥ Mutawallī, *Ziyādāt al-Imām Muḥammad ibn Yūsuf ibn Maṭar al-Firabrī ‘alā Ṣaḥīḥ al-Bukhārī*, 26. The variation of 64 hadiths in a text that contains, as mentioned earlier, a total of 10,687 reports (i.e. roughly 0.6% of the *Ṣaḥīḥ*) is insignificant. Furthermore, the disparity in the number of hadiths each recension contains stems from the amount each transmitter was able to study under Bukhārī. It does not stem from a disagreement on the actual number of hadiths in the *Ṣaḥīḥ*. See Ibn Hajar, *Nukat*, 1:294; cf. Brown, *The Canonization of al-Bukhārī and Muslim*, 385.

7 Mutawallī, *Ziyādāt*, 24–29.

characterized with knowledge is that of uprightness, as explained by the Mālikī Ḥadīth expert Ibn ‘Abd al-Barr (d. 463 AH).¹ Concluding his biographical entry on Firabrī, Ibn Rushayd states that those who ask about his credibility should receive Yaḥyā ibn Ma‘īn’s reply to a person who asked about the credibility of some leading Ḥadīth scholars: “Hey lunatic, have you seen anyone ask about the likes of these people?”²

1 Ibn ‘Abd al-Barr, *Muqaddimat at-Tamhīd*, in *Khams Rasā’il fi ‘Ulūm al-Ḥadīth*, 88–92; ‘Awwāmah, annotations on *Tadrib ar-Rāwī*, 4:19–21. It should be emphasized that the maxim applied here is for argument’s sake, because its accurate application is in the case of unknown transmitters. In our case, there is sufficient proof to verify Firabrī’s standing among transmitters. Shaykh ‘Abd al-Fattāḥ explains that the academic heritage left by scholars is evidence of their rank. The dearth of explicit approval or detailed biographies has no bearing on their reliability. He adds a couplet of poetry, which ends with, “The Night of Power (*Laylat al-Qadar*) is hidden, yet it is the best of nights.” See Abū Ghuddah, *Khams Rasā’il*, 92.

2 Ibn Rushayd, *Ifādat an-Naṣīḥ*, 15–16.

Translator's Appendix 2

ŞAGHĀNĪ'S MANUSCRIPT OF ŞAHĪḤ AL-BUKHĀRĪ

Modern concerns surrounding the disappearance of *Şahīḥ al-Bukhārī*'s exemplar stem from a failure to grasp the nuances of Ḥadīth transmission. Consequently, Alphonse Mingana (d. 1937 CE), for one, has erroneously criticized the authorship of *Şahīḥ al-Bukhārī*.¹ In general, Ḥadīth scholars deemed oral transmission as the most authoritative method of establishing ḥadīths and were, therefore, not as concerned with the disappearance of original manuscripts.² The transmission of *Şahīḥ al-Bukhārī*, Qaṣṭallānī (d. 932 AH) explains, rests primarily on the medium of oral transmission, not on manuscripts.³

However, these concerns can be relatively assuaged by the presence of a valuable manuscript that was cross-referenced with Firabrī's (d. 320 AH) holograph: Raḍī ad-Dīn aṣ-Şaghānī's (d. 650 AH) manuscript of *Şahīḥ al-Bukhārī*. Given Firabrī's acquaintance with Bukhārī, frequent study of the *Şahīḥ* under him,⁴ and access to Bukhārī's exemplar, his manuscript of the *Şahīḥ* was on par with the original. As such, the significance of a manuscript that was cross-referenced

1 Mingana, "An Important Ms. of Bukhārī's *Şahīḥ*," in *The Journal of the Royal Asiatic Society of Great Britain and Ireland* 2 (1936), 289.

2 'Abd al-Qādir Jalāl, *l'Ilā' al-Bukhārī*, 63.

3 Qaṣṭallānī, *Irshād as-Sārī*, 1:24.

4 As stated earlier, Firabrī studied the *Şahīḥ* under Bukhārī for the first time in Firabr in 248 AH, the second time in Bukhara in 252 AH, and the third time again in Firabr in 253, 254 and 255 AH. See Ibn Nuqṭah, *Taqyīd*, 126; Mutawallī, *Ziyādāt*, 29-31; Şāliḥ Faṭḥī, "Nuskhat *Şahīḥ al-Bukhārī*," 80-84.

with Firabrī's holograph cannot be overstressed. This appendix will shed light on Ṣaghānī's biography and the value of his manuscript of the *Ṣaḥīḥ*.

Biography

The Ḥanafī lexicographer Raḍī ad-Dīn al-Ḥasan was born in Lahore 577 AH. He owes his sobriquet "Ṣaghānī" to his ancestral land in the upper Oxus province of Chāghāniyān—Arabicized to Ṣaghāniyān.¹ After receiving his primary education in Ghaznah (present-day Afghanistan), his academic travels took him to the broader Indian subcontinent, Yemen, Makkah and Baghdad (at the Niẓāmiyyah). In 617 AH, while in Baghdad, he served as an envoy to India for the Abbasid caliph Nāṣir and later for Mustanṣir.² He was a polymath and a prolific author,³ described by Dimyāṭī (d. 705 AH) as an "authority in language, Islamic law and Ḥadīth."⁴

His forte was lexicography; he wrote a 20-volume compendium entitled *al-'Ubāb az-Zākhir*. He wielded an equally strong command of the disciplines of Ḥadīth, as evidenced by his countless works like *Mashāriq al-Anwār* (a digest of the *Ṣaḥīḥayn* celebrated as the earliest contribution to Ḥadīth from an Indian scholar⁵), a gloss on *Ṣaḥīḥ al-Bukhārī*, a biographical dictionary on Bukhārī's teachers,⁶ and treatises on forgeries,⁷ to name the most prominent.⁸ In addition, he

1 Raḥmān 'Alī, *Tadhkirah Ulamā-e Hind* (trans. Zayn al-'Ābidīn al-A'ẓamī), 86; Ramzi Baalbaki, "aṣ-Ṣaghānī," in *Encyclopedia of Islam*, Second Edition; Ibn as-Sā'ī, *ad-Durr ath-Thamīn*, 344. Ṣaghānī is also known as Ṣāghān with an elongated alif. See Ḥamawī, *Mu'jam al-Udabā'*, 3:1015; Hijrānī, *Qiladat an-Naḥr*, 5:311.

2 Ibn as-Sā'ī, *ad-Durr ath-Thamīn*, 344; Ibn al-Fuwaṭī, *Majma' al-Ādāb*, 6:490.

3 He is also recognized for his unique style of writing. For instance, beneath the letter *sīn*, he would write a letter *sīn* in a lower font to avoid confusing it for the letter *shīn*. On Ṣaghānī's style of writing, see Khān, "Introduction," in *Murtajal*, 11; Abū Ghuddah, footnotes on *Taṣḥīḥ al-Kutub*, 28.

4 Dhahabī, *Tārīkh al-Islām*, 14:637.

5 Ramzi Baalbaki, "Ṣaghānī," in *Encyclopedia of Islam*, Second Edition.

6 Sezgin, *Tārīkh al-Turāth al-'Arabī*, 1:252.

7 For historical context on these treatises, see Karagözüglü, *Contested Avenues in Post-Classical Sunni Ḥadīth Criticism*, 167–68.

8 Dhahabī, *Tārīkh al-Islām*, 14:636–638. On his expertise in Ḥadīth, see Chishtī,

mastered Khaṭṭābī's *Ma'ālim as-Sunan* and counseled his students to memorize al-Qāsim ibn Sallām's *Gharīb al-Ḥadīth*.¹ He passed away on 19 Sha'bān 650 AH, in Baghdad, but his body was relocated to Makkah where he was buried according to his final wishes.²

Ṣaghānī's Manuscript of the Ṣaḥīḥ

As his oeuvre suggests, Ṣaghānī took special interest in Bukhārī's *Ṣaḥīḥ*. Furthermore, he studied the *Ṣaḥīḥ* under several direct students of Abū 'l-Waqt as-Sijzī (d. 553 AH), a key transmitter of the work.³ During his stay in Baghdad, Ṣaghānī spent a considerable amount of time editing a particular manuscript of *Ṣaḥīḥ al-Bukhārī*, later entitled the Baghdādī manuscript. This was not the first manuscript of the *Ṣaḥīḥ* that he wrote. Earlier while sojourning in Aden, Yemen, he transcribed several manuscripts, which he left there as endowments.⁴ The most notable value of the Baghdādī manuscript lies in Ṣaghānī's cross-analysis of it with another key manuscript: Firabrī's holograph.⁵

The reader may recall that Firabrī had access to Bukhārī's exemplar that was transcribed by his copyist Abū Ja'far al-Warrāq.⁶ A close reading of Ṣaghānī's manuscript further reveals that he had access to Ibrāhīm ibn Ma'qil's (d. 295 AH) recension, a direct transmitter from Bukhārī.⁷ In many places, Ṣaghānī alludes to material found exclusively in Firabrī's manuscript, e.g. commentary and preferences

Imām-e Lughat Ḥasan ibn Muḥammad aṣ-Ṣaghānī al-Lāhorī 2, 131–136. In the 1959 edition of the monthly *Ma'ārif* magazine, Maulana 'Abd al-Ḥalīm Chishtī contributed nine columns (January to September) on the life and times of Ṣaghānī.

1 Ḥamawī, *Muḥam al-Udabā'*, 3:1015.

2 Ibn al-Fuwaṭī, *Majma' al-Ādāb*, 6:490.

3 Dhahabī, *Tārīkh al-Islām*, 14:637; idem, *Siyar A'lām an-Nubalā'*, 22:97; Yūsufān, *al-Muḥaddith aṣ-Ṣaghānī wa Nuskhathuhu min aṣ-Ṣaḥīḥ*, 3.

4 Abū Makhramah, *Tārīkh Thaghr Adan*, 86.

5 Ibn Ḥajar, *Fath al-Bārī*, 1:153.

6 A'zamī, "Introduction," in *al-Jāmi' al-Musnad aṣ-Ṣaḥīḥ*, 15; Sezgin, *Tārīkh al-Turāth al-'Arabī*, 1:226; cf. Shifā', *Riwayāt al-Jāmi' aṣ-Ṣaḥīḥ*, 429–30. That Firabrī gained access to Bukhārī's exemplar through Abū Ja'far al-Warrāq explains how the manuscript came to be in his possession after Bukhārī's demise.

7 Mutawallī, *Ziyādāt*, 12.

from Bukhārī,¹ added information on the transmitters² and continuity of truncated chains.³ In one place, he consults Firabrī's manuscript to respond to Ismā'īlī's critique of Bukhārī.⁴ Dr Sāmiḥ Mutawallī details the locations of at least ten copies of Ṣaghānī's manuscript in libraries throughout Turkey, Saudi Arabia and England.⁵

Further underscoring the value of this manuscript, subsequent scholars have put it to good use. Distinguished commentators on the *Ṣaḥīḥ* like Shams ad-Dīn al-Kirmānī (d. 786 AH),⁶ Badr ad-Dīn al-Aynī (d. 855 AH),⁷ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH)⁸ and Shihāb ad-Dīn al-Qaṣṭallānī (d. 923 AH)⁹ have cited material from Ṣaghānī's

1 For instance, under ḥadīth no. 1511, the words "Abū 'Abdillāh said: He intends Banū Nāfi'" are added.

2 For instance, under ḥadīth no. 6433, the words "He is Ḥumrān ibn Abān" are added.

3 For instance, ḥadīth no. 229 is transmitted via 'Abdullāh ibn Ṣāliḥ from al-Layth. In any case, under no. 2063, the ḥadīth is repeated with a continuous chain in the other manuscripts. See Yūsufān, *al-Muḥaddith aṣ-Ṣaghānī*, 7–10; Sallūm, *Nuskhat al-Imām aṣ-Ṣaghānī min Ṣaḥīḥ al-Bukhārī wa Qimātiḥa al-ʿIlmiyyah* in *alukah net/library/o/39186* (last accessed 10/15/2018).

4 'Uṭaybī, *Kitāb Jabr*, 285–86. There is only one instance where Ṣaghānī's manuscript contains an additional Prophetic ḥadīth. Under ḥadīth no. 63, Bukhārī transmits the famous exchange between Ḍimām ibn Tha'labah and the Prophet ﷺ. In all other manuscripts, he then follows it with an alternative chain of transmission and alludes to the previous ḥadīth. By contrast, Ṣaghānī's manuscript repeats the entire text with the alternative chain, not only an allusion to it. See Ibn Ḥajar, *Fatḥ al-Bārī*, 1:150; Sallūm, "Introduction," in *ʿAdad Jamīʿ Ḥadīth al-Jamīʿ aṣ-Ṣaḥīḥ*, 7. It also contains one extra non-Prophetic report from Ibn ʿAbbās on the expiation of the one unable to fast due to old age. See Nadwī, *Nuskhat al-Imām aṣ-Ṣaghānī*, 270.

5 Mutawallī, *Ziyādāt*, 16–17; 'Uṭaybī, *Kitāb Jabr*, 281–86. Dr Taqī ad-Dīn an-Nadwī writes about a manuscript located in Pakistan. See Nadwī, *Nuskhat al-Imām aṣ-Ṣaghānī li-Ṣaḥīḥ al-Imām al-Bukhārī: Dirāsah wa Taḥlīl*, 267.

6 Kirmānī, *al-Kawākib ad-Darārī*, 19:241.

7 'Aynī, *ʿUmdat al-Qārī*, 25:102.

8 While highlighting the value of Ṣaghānī's manuscript, Maulana Anwār Shāh al-Kashmīrī (d. 1933) writes that although Ḥāfiẓ Ibn Ḥajar had access to the manuscript, he may have not utilized it to its full potential. See Kashmīrī, *Fayḍ al-Bārī*, 1:33; cf. Abshar 'Awād, *Juhūd al-Imāmayn al-Ḥāfiẓ al-Yūnīnī wa 'l-Ḥāfiẓ Ibn Ḥajar*, 29–30. After comparing the manuscript with *Fatḥ al-Bārī*, Nadwī notes several instances where Ibn Ḥajar did not allude to material found in the manuscript. See Nadwī, *Nuskhat al-Imām aṣ-Ṣaghānī*, 270–78, nos. 2, 5, 8, 9 and 10.

9 Qaṣṭallānī, *Irshād as-Sārī*, 1:205.

manuscript. In his magnum opus, *Fatḥ al-Bārī*, Ibn Ḥajar cites the manuscript over 100 times.¹

The Indian lithographic print of the *Şaḥīḥ*, meticulously produced with marginal notes by Aḥmad 'Alī as-Sahāranpūrī (d. 1297 AH/1880 CE), is an invaluable yet underappreciated work of scholarship.² Sahāranpūrī spent ten years critically analyzing and refining his personal copy of the *Şaḥīḥ* with a number of important manuscripts like that of his teacher Shāh Muḥammad Ishāq (d. 1262 AH), an extension of 'Abdullāh ibn Sālim al-Baṣrī's legendary copy.³ Between 1851–1854 CE—decades before the celebrated Amīriyyah edition⁴—he produced the earliest print of the *Şaḥīḥ* in two volumes through his Delhi-based printing house, Maṭba' Aḥmadī.⁵ Most important for our purposes, he had at his disposal Şaghānī's manuscript, for which he used the symbols *şād/ghayn*.⁶ There are instances where Sahāranpūrī noted variants from Şaghānī that his fellow commentators did not draw attention to—not even Ibn Ḥajar.⁷

1 Nadwī, *Nuskhat al-Imām as-Şaghānī*, 257.

2 Sahāranpūrī's critical work has recently been printed by Dār al-Bashā'ir al-Islāmiyyah with editorial work by Dr Taqī ad-Dīn an-Nadwī.

3 Ḥasanī, *Nuzhat al-Khawātir*, 7:907; Nadwī, *Nuskhat al-Imām as-Şaghānī*, 257; idem, "Introduction," in *al-Jāmi' al-Musnad as-Şaḥīḥ*, 1:17–18.

4 The Amīriyyah edition was published in 1895. Sahāranpūrī's edition even predates the Brill (Leiden) edition that was published in 1862. Dr Aḥmad as-Sallūm opines that Sahāranpūrī's edition is superior to the Amīriyyah edition because it cites manuscript-variants more frequently. See Sallūm, "Introduction," in *al-Mukhtaṣar an-Naṣīḥ*, 1:92.

5 Nūr al-Ḥasan Kandhlawī, *Ustādḥ al-Kull*, 412–13; Muḥammad Rustum, *al-Jāmi' as-Şaḥīḥ li 'l-Imām al-Bukhārī wa 'Ināyat al-Ummah al-Islāmiyyah bihi Sharḥan wa Gharban*, 43. Under the auspices of Sahāranpūrī, Maṭba' Aḥmadī critically edited and published a number of important Ḥadīth books which hitherto have never been printed, such as *Şaḥīḥ Muslim*, *Jāmi' at-Tirmidhī* and *Mishkāt al-Maṣābiḥ*. See Kandhlawī, *Ustādḥ al-Kull*, 409 and 413.

6 In the introduction to his edition, Sahāranpūrī lists the symbols he used throughout the work. See Sahāranpūrī, "Introduction," in *al-Jāmi' al-Musnad as-Şaḥīḥ*, 104–7. For a detailed study of Sahāranpūrī's work on *Şaḥīḥ al-Bukhārī*, see my paper "Ḥadīth Scholarship in the Indian Subcontinent: Mawlānā Aḥmad 'Alī al-Sahāranpūrī and the First Print of *Şaḥīḥ al-Bukhārī*."

7 See, for instance, Nadwī, *Nuskhat al-Imām as-Şaghānī*, 270–74, nos. 2, 8 and 9; idem, "Introduction," in *al-Jāmi' al-Musnad as-Şaḥīḥ*, 1:19–23.

Conclusion

As contentions surrounding the disappearance of Bukhārī's exemplar continue to arise, one should bear in mind the famous maxim: unawareness of something is not proof of its nonexistence. Countless manuscripts that were once assumed to have vanished have recently been rediscovered.¹ However, even if Bukhārī's exemplar does not resurface, it will not affect the veracity of the text. The practice of oral tradition has preserved this text from adulteration,² not to mention the presence of critically-acclaimed secondary and tertiary copies. Having been cross-referenced with Firabrī's holograph—a manuscript that is on par with the exemplar—Ṣaghānī's manuscript of the *Ṣaḥīḥ* has preserved for us an accessible, near replica of the original.

¹ For a study of early Islamic papyri that have been recently discovered, see Nabia Abbott's *Studies in Arabic Literary Papyri I: Historical Texts* and *Studies in Arabic Literary Papyri II: Qur'ānic Commentary and Tradition*.

² This is not to negate the presence of variations between the manuscripts of the *Ṣaḥīḥ*. The variations between the recensions of the *Ṣaḥīḥ* fall under one of the following categories: (i) general variations (e.g. arrangement and titles of chapters); (ii) *isnād*-based (e.g. phrases of transmission); and (iii) text-based (e.g. addition of a word or letter). But these variations are not serious. They do not affect the rank of the *Ṣaḥīḥ* or cast doubt on the authenticity of its ḥadīths. As any specialist will tell you, it is absolutely normal for such variations to occur. See 'Abd al-Qādir Jalāl, *I'lā' al-Bukhārī*, 65–71.

Translator's Appendix 3

The following are two pictures of Nuwayri's 5th handwritten copy of the Yūnīniyyah.



The first page

[illegible]

Selected Bibliography

- ‘Abd al-Ḥalīm, Jumū‘ah Fathī. *Riwayāt al-Jāmi‘ aṣ-Ṣaḥīḥ wa Nusakhuḥu: Dirāsah Naẓariyyah Taṭbīqiyyah*. Doha: Wizārat al-Awqāf wa ash-Shu‘ūn al-Islāmiyyah, 2013.
- Abū Dāwūd, Sulaymān ibn al-Ash‘ath. *Sunan*. Ed. Shu‘ayb al-Arna‘ūt. 7 vols. Beirut: ar-Risālah al-‘Ālamiyyah, 2009.
- Abū Ghuddah, ‘Abd al-Fattāḥ. *Ṣaḥīḥah Mushriqah min Tārīkh Samā‘ al-Ḥadīth ‘ind al-Muḥaddithīn*. Aleppo: Maktab al-Maṭbū‘āt al-Islāmiyyah, 1992.
- . *al-Isnād min ad-Dīn*. Aleppo: Maktab al-Maṭbū‘āt al-Islāmiyyah, 1992.
- . *Lamaḥāt min Tārīkh as-Sunnah wa ‘Ulūm al-Ḥadīth*. Beirut: Dār al-Bashā‘ir al-Islāmiyyah, 1429 AH.
- . *Tahqīq Ismay aṣ-Ṣaḥīḥayn wa Ism Jāmi‘ at-Tirmidhī*. Aleppo: Maktabat al-Maṭbū‘āt al-Islāmiyyah, 1993.
- . *Thalāth Rasā’il fī ‘Ilm Muṣṭalaḥ al-Ḥadīth*. Beirut: Dār al-Bashā‘ir al-Islāmiyyah, 2005.
- Al-Andalusī, al-Muḥallab ibn Abī Ṣufrah. *al-Mukhtaṣar an-Naṣīḥ fī Tahdhīb al-Kitāb al-Jāmi‘ aṣ-Ṣaḥīḥ*. Ed. Aḥmad ibn Fāris as-Sallūm. Riyadh: Dār Ahl as-Sunnah, 1429 AH.
- Al-‘Asqalānī, Aḥmad ibn ‘Alī ibn Ḥajar. *ad-Durar al-Kāminah fī A‘yān al-Mī‘āth ath-Thāminah*. Hyderabad: Majlis Dā‘irat al-Ma‘ārif al-‘Uthmāniyyah, 1972.
- . *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*. Ed. Bin Bāz et al. 13 vols. Cairo: al-Maktabah as-Salafiyyah, 1379 AH.
- . *Lisān al-Mizān*. Ed. ‘Abd al-Fattāḥ Abū Ghuddah. Beirut: Dār al-Bashā‘ir al-Islāmiyyah, 2002.

- . *An-Nukat 'alā Kitāb Ibn aṣ-Ṣalāḥ*. Ed. Rabī' al-Madkhalī. 2 vols. Madīnah: al-Jāmi'ah al-Islāmiyyah, 1984.
- . *Taghliq at-Taḥliq 'alā Ṣaḥīḥ al-Bukhārī*. Beirut: al-Maktab al-Islāmī, 1405 AH.
- A'zamī, Muḥammad Muṣṭafā. *Studies in Early Hadīth Literature with a Critical Edition of Some Early Texts*. Indianapolis: American Trust Publications, 1978.
- Al-Baghdādī, Aḥmad ibn 'Alī al-Khaṭīb. *Muwaddiḥ Awhām al-Jam' wa 't-Tafrīq*. Ed. 'Abd ar-Raḥmān al-Mu'allimī. Beirut: Dār al-Fikr, 1985.
- . *Sharaf Aṣḥāb al-Ḥadīth*. Ed. Muḥammad Sa'id. Ankara: Dār Iḥyā' as-Sunnah an-Nabawiyyah, n.d.
- . *Tārīkh Madīnat as-Salām wa Akhbār Muḥaddithihā wa Dhikr Qutṭā-nihā al-'Ulamā' min Ghayr Ahlihā wa Wāridihā*. Ed. Bashshār 'Awwād. 17 vols. Beirut: Dār al-Gharb al-Islāmī, 2001.
- Al-Bājī, Abū 'l-Walīd Sulaymān. *At-Taḍlīl wa 't-Tajrīḥ li-man Kharraj 'anhū 'l-Bukhārī fī 'l-Jāmi' aṣ-Ṣaḥīḥ*. Morocco: Wizārat al-Awqāf, n.d.
- Al-Bayhaqī, Aḥmad ibn al-Ḥusayn. *al-Madkhal ilā 'Ilm as-Sunan*. Ed. Muḥammad 'Awwāmah. Jeddah: Dār al-Minhāj, 2016.
- . *as-Sunan al-Kubrā*. Beirut: Dār al-Kutub al-'Ilmiyyah, 2003.
- Brown, Jonathan A.C. *Hadith: Muhammad's Legacy in the Medieval and Modern World*. Oxford: Oneworld Publications, 2009.
- . *The Canonization of al-Bukhārī and Muslim: The Formation and Function of the Sunnī Ḥadīth Canon*. Leiden: Brill, 2007.
- . *Misquoting Muhammad: The Challenge and Choices of Interpreting the Prophet's Legacy*. Oxford: Oneworld, 2014.
- Al-Bukhārī, Muḥammad ibn Ismā'īl. *al-Jāmi' al-Musnad aṣ-Ṣaḥīḥ*. Ed. Zuhayr Nāṣir. 9 vols. Beirut: Dār Ṭawq an-Najāh, 1422 AH.
- . *at-Tārīkh al-Kabīr*. Hyderabad: Dā'irat al-Ma'ārif al-'Uthmāniyyah, n.d.
- Adh-Dhahabī, Muḥammad ibn Aḥmad. *Mizān al-'Itidāl fī Naqd ar-Rijāl*. Ed. 'Alī Muḥammad. 4 vols. Beirut: Dār al-Ma'rifah, 1963.
- . *Sīyar A'lām an-Nubalā'*. Ed. Shu'ayb al-Arna'ūt et al. 25 vols. Beirut: Mu'assasat ar-Risālah, 1405 AH.

- . *Tadhkirat al-Ḥuffāz*. Ed. ‘Abd al-Raḥmān al-Mu‘allimī. Vol. 4. Beirut: Dār al-Kutub al-‘Ilmiyyah, 1998.
- . *Tārīkh al-Islām*. Ed. Bashshār ‘Awwād Ma‘rūf. Beirut: Dār al-Gharb al-Islāmī, 2003.
- Ad-Dimashqī, Muḥammad ibn Nāṣir al-Dīn. *Tawḍīḥ al-Mushtabih fī Ḍabṭ Asmā’ ar-Ruwwāh wa Ansābihim wa Alqābihim wa Kunāhum*. Beirut: Mu’assasat ar-Risālah, 1993.
- Ḥājjī Khalīfah, Muṣṭafā ibn ‘Abdillāh. *Kashf az-Zunūn ‘an Asāmī al-Kutub wa ‘l-Funūn*. Baghdad: Maktabat al-Muthannā, 1941.
- Halal, Šālīḥ Faṭḥī. “Nuskhat Šaḥīḥ al-Bukhārī al-Aṣḥiyah wa Ashhar Riwayātihi.” *Majallat at-Turāth an-Nabawī* 3 (2018): 73–124.
- Al-Ḥamawī, Yāqūt ibn ‘Abdillāh. *Mu‘jam al-Udabā’*. Beirut: Dār al-Gharb al-Islāmī, 1993.
- Al-Ḥasanī, ‘Abd al-Ḥayy ibn Fakhr ad-Dīn. *Nuzhat al-Khawāṭir wa Bahjat al-Masāmī’ wa ‘n-Navāzīr*. Beirut: Ibn Ḥazm, 1999.
- Al-Ḥasanī, Muḥammad Mujīr al-Khaṭīb. *Ma‘rifat Madār al-Isnād wa Bayān Makānatihī fī ‘Ilm ‘Ilal al-Ḥadīth*. Riyadh: Dār al-Maymān, 2007.
- Al-Haytamī, Aḥmad ibn Muḥammad ibn Ḥajar. *Faṭḥ al-Ilāh fī Sharḥ al-Mishkāh*. Beirut: Dār al-Kutub al-‘Ilmiyyah, 2015.
- Al-Ḥusaynī, Muḥammad ‘Iṣām. *Ithāf al-Qārī bi-Ma‘rifat Juhūd wa ‘māl al-‘Ulamā’ alā Šaḥīḥ al-Bukhārī*. Beirut: Dār al-Yamāmah, 1987.
- Ibn ‘Asākir, Abū ‘l-Qāsim ‘Alī. *Tārīkh Madīnat Dimashq*. Ed. ‘Amr al-‘Amrawī. Beirut: Dār al-Fikr, 1995.
- Ibn Ḥanbal, Abū ‘Abdillāh Aḥmad. *al-Musnad*. Ed. Shu‘ayb al-Arna’ūt et al. Beirut: Mu’assasat al-Risālah, 1421 AH.
- Ibn Ḥazm, ‘Alī ibn Aḥmad. *al-Fiṣal fī ‘l-Milal wa ‘n-Niḥal*. Cairo: Khānījī, n.d.
- Ibn al-Jazarī, Muḥammad ibn Ibrāhīm. *Tārīkh Ḥawādīth az-Zamān wa Anbā’ihī wa Wafayāt al-Akābir wa ‘l-‘A’yān min Abnā’ihī*. Beirut: al-Maktabah al-‘Aṣriyyah, 1998.
- Ibn Makūlā, ‘Alī ibn Hibatillāh. *al-Ikmāl fī Raf‘ al-Irtiyāb ‘an ‘l-Mu‘talif wa al-Mukhtalif fī ‘l-Asmā’ wa ‘l-Kunā wa ‘l-Ansāb*. Beirut: Dār al-Kutub al-‘Ilmiyyah, 1990.
- Ibn Nuqṭah, Abū Bakr Muḥammad. *Ikmāl al-Ikmāl*. Makkah: Jāmi‘at Umm al-Qurā, 1410 AH.

- . *Al-Taḡyīd li-Mārifat Riwāt al-Sunan wa 'l-Masānīd*. Ed. Abū Idrīs Sharīf. 2 vols. Beirut: Dār al-Nawādir, 2014.
- Ibn Rajab, 'Abd ar-Raḥmān ibn Aḥmad. *Dhayl Ṭabaqāt al-Ḥanābilah*. Riyadh: Maktabat al-'Ubaykān, 2005.
- Ibn Rushayd, Muḥammad ibn 'Umar. *Ifādat an-Naṣīḥ fi 't-Ta'rif bi-Sanad al-Jāmi' aṣ-Ṣaḥīḥ*. Tunis: ad-Dār at-Tūnasiyyah, n.d.
- Ibn aṣ-Ṣalāḥ, 'Uthmān ibn 'Abd ar-Raḥmān. *Mārifat Anwā' 'Ilm al-Ḥadīth*. Ed. Nūr ad-Dīn 'Itr. Beirut: Dār al-Fikr, 2009.
- Al-Idlibī, Ṣalāḥ ad-Dīn ibn Aḥmad. *Manhaj Naqd al-Matn 'ind 'Ulamā' al-Ḥadīth an-Nabawī*. Beirut: Dār al-Āfāq al-Jadīdah, 1983.
- Al-Ishbīlī, Ibn Khayr. *Fihrist*. Ed. Bashshār 'Awwād Ma'rūf. Beirut: Dār al-Gharb al-Islāmī, 2009.
- 'Iyād ibn Mūsā al-Qāḍī. *Al-Ilmā ilā Mārifat Uṣūl al-Riwāyah wa Taḡyīd as-Samā'*. Cairo: Maktabat Dār at-Turāth, 1970.
- Jalāl, 'Abd al-Qādir ibn Muḥammad. *I'lā' al-Bukhārī: Tathbīt Makānat al-Imām al-Bukhārī wa Ṣaḥīḥihi min Khilāl Radd ash-Shubuhāt Hawlahumā*. Riyadh: Dār Salāf, 2018.
- Al-Kattānī, Muḥammad 'Abd al-Ḥayy. *Fahras al-Fahāris*. Beirut: Dār al-Gharb al-Islāmī, 1982.
- Al-Kattānī, Muḥammad ibn Ja'far. *Ar-Risālah al-Mustaṭrafah li-Bayān Mashhūr Kutub as-Sunnah al-Musharrafah*. Beirut: Dār al-Bashā'ir al-Islāmiyyah, 2007.
- Al-Khalilī, Abū Ya'lā Khalil. *al-Irshād fi Mārifat 'Ulamā' al-Ḥadīth*. Riyadh: Maktabat ar-Rushd, 1409 AH.
- Al-Khaṭṭābī, Ḥamd ibn Muḥammad. *A'lām al-Ḥadīth*. Makkah: Jāmi'at Umm al-Qurā, 1988.
- Al-Maqrīzī, Aḥmad ibn 'Alī. *al-Mawā'iz wa 'l-I'tibār bi-Dhikr al-Khiṭaṭ wa 'l-Āthār*. Beirut: Dār al-Kutub al-'Ilmiyyah, 1997.
- Al-Ma'ṣarānī, Muḥammad Aḥmad. "Tajalliyāt al-Jamāl fi Nuskhat al-Jāmi' aṣ-Ṣaḥīḥ li 'l-Bukhārī bi-Khaṭṭ al-Nuwayrī Dirāsah wa Taḥqīq." *Majallat at-Turāth an-Nabawī* 3 (2018): 11–72.
- Al-Mizzī, Jamāl ad-Dīn Yūsuf. *Tuḥfat al-Ashrāf bi-Mārifat al-Aṭrāf*. Ed. Bashshār 'Awwād Ma'rūf. Beirut: Dār al-Gharb al-Islāmī, 1999.

- Al-Mubārakfūrī, ‘Abd as-Salām. *Sīrat al-Imām al-Bukhārī*. Ed. ‘Abd al-‘Alīm al-Bastawī. Makkah: Dār ‘Ālam al-Fawā’id, 2001.
- Al-Mundhirī, ‘Abd al-‘Azīm. *Jawāb al-Ḥāfiẓ Abī Muḥammad ‘Abd al-‘Azīm al-Mundhirī al-Miṣrī ‘an As’īlah fī ‘l-Jarḥ wa ‘t-Tāḍīl*. Ed. ‘Abd al-Fattāḥ Abū Ghuddah. Aleppo: Maktab al-Maṭbū‘āt al-Islāmiyyah, 1411 AH.
- Mutawallī, Sāmiḥ ‘Abdullāh. *Ziyādāt al-Imām Muḥammad ibn Yūsuf ibn Maṭar al-Firabrī ‘alā Ṣaḥīḥ al-Bukhārī*. Jeddah: Dār al-Awrāq ath-Thaqāfiyyah, 2017.
- An-Nasafī, Najm ad-Dīn ‘Umar. *al-Qand fī ‘Ulamā’ Samarqand*. Riyadh: Maktabat al-Kawthar, 1991.
- An-Nawawī, Yaḥyā ibn Sharaf. *at-Talkhīṣ Sharḥ al-Jāmi‘ aṣ-Ṣaḥīḥ*. Riyadh: Dār Ṭayyibah, 2008.
- An-Naysābūrī, al-Ḥākim Muḥammad ibn ‘Abdillāh. *al-Madkhal ilā Ma‘rifat Kitāb al-Iklīl*. Ed. Aḥmad Fāris. Beirut: Dār Ibn Ḥazm, 2003.
- . *al-Mustadrak ‘alā aṣ-Ṣaḥīḥayn*. Ed. Muṣṭafā ‘Aṭā. Beirut: Dār al-Kutub al-‘Ilmiyyah, 1990.
- An-Nuwayrī, Aḥmad ibn ‘Abd al-Wahhāb. *Nihāyat al-Arab fī Funūn al-Adab*. Cairo: Dār al-Kutub wa ‘l-Wathā’iq al-Qawmiyyah, 1423 AH.
- Al-Qasṭallānī, Aḥmad ibn Muḥammad. *Irshād as-Sārī li-Sharḥ Ṣaḥīḥ al-Bukhārī*. Cairo: al-Maṭba‘ah al-Amīriyyah, 1323 AH.
- As-Sahmī, Ḥamzah ibn Yūsuf. *Tārīkh Jurjān*. Beirut: ‘Ālam al-Kutub, 1987.
- As-Sakhāwī, Muḥammad ibn ‘Abd ar-Raḥmān. *Fatḥ al-Mughīth bi-Sharḥ Alfīyyat al-Ḥadīth*. Ed. ‘Abd al-Karīm al-Khuḍayr and Muḥammad ibn ‘Abdillāh. Riyadh: Dār al-Minhāj, 2005.
- As-Sam‘ānī, ‘Abd al-Karīm ibn Muḥammad. *Ansāb*. Hyderabad: Majlis Dā’irat al-Ma‘ārif, 1962.
- Aṣ-Ṣarīfīnī, Ibrāhīm ibn Muḥammad. *al-Muntakhab min as-Siyāq li-Tārīkh Naysābūr*. Beirut: Dār al-Kutub al-‘Ilmiyyah, 1989.
- Sezgin, Fuat. *Tārīkh al-Turāth al-Arabī*. Trans. Maḥmūd Ḥijāzī. Riyadh: Jāmi‘at al-Imām Muḥammad ibn Sa‘ūd, 1991.
- As-Shāmī, Ṣāliḥ Aḥmad. *Mā‘ālim as-Sunnah an-Nabawiyyah*. Damascus: Dār al-Qalam, 2015.
- As-Subkī, ‘Abd al-Wahhāb ibn Taqī ad-Dīn. *Ṭabaqāt ash-Shāfi‘iyyah al-Kubrā*.

- Ed. al-Ḥilw and al-Ṭanāḥī. 10 vols. Cairo: Fayṣal al-Bābī al-Ḥalabī, 1413 AH.
- As-Suyūṭī, ‘Abd ar-Raḥmān ibn Abī Bakr. *Tadrīb ar-Rāwī fī Sharḥ Taqrīb an-Nawāwī*. Ed. Muḥammad ‘Awwāmah. Jeddah: Dār al-Minhāj, 2016.
- At-Tirḥutī, Muḥammad Muḥsin ibn Yahyā. *al-Yānī‘ al-Janī min Asānīd ash-Shaykh ‘Abd al-Ghanī*. Amman: Arwiqah, 2016.
- At-Tirmidhī, Muḥammad ibn ‘Isā. *al-‘Ilal al-Kabīr*. Beirut: ‘Ālam al-Kutub, 1989.
- Al-‘Uṭaybī, Abū Hāshim Ḥafīz. *Kitāb Jabr wa huwa at-Tārīkh al-Mukhtaṣar li’l-Jāmi‘ aṣ-Şaḥīḥ al-Musnad al-Mukhtaṣar*. Cairo: Dār at-Ta’ṣīl, 2018.

Ṣaḥīḥ al-Bukhārī is unsurprisingly the most widely recognized book among Muslims after the Qurʾān. Curious readers of Bukhārī's magnum opus are often left with burning questions that lie beyond its contents. Who was Imām Bukhārī? How and why did he write the *Ṣaḥīḥ*? How was it transmitted? Are there any reliable extant manuscripts of the work? In this introduction, Dr. Muṣṭafā al-Aʿzamī answers these questions in a simple and accessible manner. This translation, alongside added annotations and appendices, presents and expands on al-Aʿzamī's research for an English readership, for whom there is a dearth of resources on the subject.



"The present translation performs a valuable service in its posthumous presentation of Dr. Aʿzamī's research on Imam Bukhārī's intellectual biography, critical *modus operandi* in compiling his *Ṣaḥīḥ*, and details of the *Ṣaḥīḥ*'s various transmissions and codices. The translator's exceptional annotations and appendices only enhance an already rich text for those interested in the history of the preservation of Bukhārī's seminal work."

—MAWLANA BILAL ALI ANSARI, Darul Qasim, USA

"Finally, an academic and scholarly introduction to one of the most celebrated works of Islam after the Glorious Qurʾān. After being surrounded by enigma, this well-researched study will discuss the biography of Imam Bukhari, details of his teachers, students, transmitters and his meticulous work and diligence in producing his masterpiece, and it will provide satisfying responses to critics of its authenticity."

—DR MUFTI ABDUR-RAHMAN MANGERA, Whitethread Institute, UK



TURATH PUBLISHING
www.turath.co.uk

ISBN 978-1-906949-51-8



9 781906 949518